Vol. VII. DECEMBER, 1892. No. 12.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. VII. DECEMBER, 1892. No. 12.

A CLOSING PRAYER.

JAMES MARTINEAU, D.D., IN "HOME PRAYERS."

"O Thou who art and art to be! there are no seasons unto thee. But unto us thou hast appointed a set time upon the earth, and the shadow on our dial lengthens out. Our moments of faithful duty follow us from the past, and do not perish. Our wasted hours we cannot gather up: they are gone forever. Hasten us, even with thy chastisements, O thou Great Taskmaster, and say unto us, "Fulfil ye your works ere the sun goeth down." Remind us of thy servant Jesus, who in fewest days finished thy divinest work, and fill us with his spirit. Amid the vain shows of the world and the battle of a godly life may we never be bewildered or dismayed, remembering that the souls of the righteous are in thy hands, and there shall no evil touch them.

"For time and for eternity we commit ourselves to thee, O thou God of the living in all worlds! Amen."

*THE LEGEND OF THE NATIVITY OF JESUS.**

A SERMON BY REV. STOPFORD A. BROOKE, LONDON, ENG.

The story of the birth of Jesus, of the birth at Bethlehem, and not at Nazareth, of the vision to the shepherds, of the adoration of the wise men, is part of the legend which, long after Jesus was dead, gathered slowly round his memory and his life.

It arose from the necessities of the case, from the natural desire of the Jews who became Christians to prove that he was the Messiah, the King to whom all the Prophets pointed; from the equally natural desire of the Gentile Christians to prove that he, too, like their ancient heroes, was born in a supernatural manner. There was no fraudulent design in this. It would have been a fraudulent thing in such an age as ours. It was a natural, almost a necessary, upgrowth in an uncritical age and among uncritical persons. It grew like any other myth. At first, when men were near to the life of Jesus, it did not exist. Not a single apostle or early disciple knew anything about it. Even in the second generation, and partly in the third, the story existed only in exultant hymns, in the outbursts of joy in the preacher's mouth,—in the realm, that is, of art and symbol, not in the realm of history. At this time it was desired that it should be true: it was not accepted as true. Nor was it yet made into a connected tale. It existed in broken parts, in the symbolic expressions of poets and preachers. But men wanted it, and in the next generation or so that which had originally been poetry and symbol came to be accepted as fact. And then it was believed to be history: it was wrought out into various forms, and after a little longer time it took its best form, that which most fully represented the religious passions and needs of the Church, and was, as such, in full belief of its truth, inserted into the gospel.

This is a brief sketch of its upgrowing, and it entirely disperses the accusation made,—that, if we hold this view, we are accusing the early Christians of a literary fraud. Even now many stories of this kind naturally grow up in villages remote from criticism,—that is, in villages in the same state of mind in which the generality of men were in the days of early Christianity. To make this plainer, I will put what I have said into an imaginary conversation, and a visit to a preacher of the time just previous to that in which the story crystallized into history. This will bring you face to face with the reasons why the story grew, and with the emo-

* From the London *Inquirer*.

tions out of which it grew. And these emotions are the actual historical thing at the back of the legendary story.

Many centuries ago, toward the end of Vespasian's reign, two Christians met in the market-place of Corinth. One of them was a Greek, a stone-cutter, who worked with others on the repairs of the harbor. The other was a Jew who had belonged to a strict sect, but who had been converted many years ago by Saint Paul. He carried on his business, which was that of a jeweller, among the Gentiles, because the opposition of the old Jews to the Christian Jews had greatly increased in virulence since the destruction of Jerusalem. It was evening, the time of work was over, and the two men, who were friends, walked together, and talked in this fashion:—

"You will come with me to-night," said the Greek, "to the house of Apollodorus." "Why?" said the other. "Have you not heard?" answered the Greek. "The Brethren meet there to hear the aged disciple of Paul, the friend of Peter, who has just landed from Rome. They say he was present at the last with both when they witnessed a good confession, and entered into the joy of the Lord." "Most gladly I will go with you," replied the Jew. "I need to be strengthened, for my own people have been very bitter of late against the faith. Three of my old friends met me to-day, and began to mock me and to laugh to scorn the Lord Jesus. 'Still serving that impostor?' they said. 'He the Messiah! Hanged on a tree! Did he give the kingdom to Israel or return to save Jerusalem? The Holy City is sown with salt, and we are outcasts. Is this our Prophet? Was he of the house of David? Was he born at Bethlehem? Was he a King? He deceived you, and you are deceived.' My heart sank at these words, but the Lord gave me strength; and I remembered that I had heard from Aquila that all the prophecies must be fulfilled in the Lord Jesus, and that, though we knew nothing of his childhood, yet that doubtless he was born in Bethlehem, because it has been said, 'And thou, Bethlehem,—out of thee shall come,' and it was likely Mary and Joseph, whom we believe now to have been of David's line, went up from Nazareth to the town of David at the Census; and that they must needs have gone to Egypt, because it had been said, 'Out of Egypt have I called my Son.' So I spoke of these things, the Lord helping me; and, though they ceased not to scoff, they had no answer to give."

"I know not," said the Greek, "if these conjectures be true, but they seem fitting. Certainly, Aquila did not say the thing was so, but thought it ought to be so; but I should be glad to believe it, for it unites the Lord by descent and by feeling to all the religion of his own people."

"It is right that the prophets and holy kings of your race should have foreseen and spoken of the Christ, and that the links of the chain of our religion should be perfect. The present is then knit to the past. We Greeks love order and harmony and continuity. At any rate, even though I do not know the facts, and, indeed, as we know nothing of them,— to say that the Lord was born at Bethlehem is a good symbol of the truth that he fulfils in his doctrine and life all the Law of the Prophets." "I know nothing either of the facts," said the Jew, "and I see the matter from a different side from you. Harmony and continuity, of those ideas which are Greek, we Jews understand but little; but it would be a happy thing for me, a Jew, if I could think that Jesus was the actual son of David, and born, as the Prophets say, at Bethlehem,— and the more I think of it, the more true it seems. But you do not seem sad, but quickened with a kind of joy. Have you had any trouble? for I have observed that, when you are the hardest beset, you are brightest."

"Well, I have had an experience somewhat like your own. You know that almost all my fellow-workmen at the harbor are idolaters; and as the Greeks discuss all matters freely, and try different ways of life and thought, I spoke to many of them a little while ago of the way of life that the Brethren followed, and of the teaching of Jesus, and of his doings among men, and of what he said of God, and especially of how he came to save the poor, and the sick, and the restless, and those whom the world cast out as worthless and wicked. And many listened, and said they would think of the matter, and hear me again; but to-day some of the baser sort and of the philosopher class (joining together) asked me with

scoffing what proof I had that the Master I followed was the great Teacher or knew anything of the gods. We have heard, they said, that he was a carpenter's son, born without any wonders, that he followed his father's trade, and was crucified by the Romans. He is divine, you say, the Son of God! Did the world ever hear of such a Son of God? A carpenter's son! Our heroes, our great men, were born of Zeus. Great and marvellous stories are told of their birth and childhood,—nay, it is even related of Plato, who was only a philosopher, that he was born of a virgin. Be sure when the gods send a man into the world, who is their son, he is in truth their son, and they make that plain by their wonders. And then they laughed, and cried out, 'The Son of God, the carpenter's son.'"

"And what did you say?" said the Jew. "For I have often thought myself about this thing. A Jew cannot live among Greeks, as I have done all my life, without thinking in their way. It does seem fitting that the Lord Jesus should have a heavenly birth, and many say so now. Last year, when Aquila was with us, he spoke of this very matter. He said the prophecies, which must needs be fulfilled in the Messiah, spoke of his being born of a virgin, as your friends say Plato was, and of God being his Father, and he discoursed most eloquently on that phrase in the Prophet,—'Who shall declare his generation?' So that, though he did not say that Jesus was wondrously born, I went away almost persuaded that this was the truth."

"That may be so," answered the Greek. "I could gladly believe it; but it is not stated anywhere in our new writings with authority, and I could not speak of it. Were it true, it would help us greatly with my people. But I did not answer them in that fashion." "In what way, then?" said his companion.

"I told them that, whatever was his birth and life, and whether there were divine wonders about them or not, it was plain that he was alive now, and having wonderful power. For that not only at Corinth, but, as they themselves knew by the report of many voyagers and merchants, men of all classes had been brought together as brothers, and the rich helped the poor, and the poor did not envy the rich; that Greek and Jew, Roman and barbarian slave, lived together like men of one nation; and I asked, 'What hero or philosopher has done this?' Was not that divine? for the bond that united them was not self-interest, but love of one another.

"Then I told them of the power of his words over the lives of men, and how love of him enabled men to redeem the lost, to give peace to the weary, to lift the sinner into righteousness, to give hope and joy to the slave in the worst of miseries; for it was to the poor and the sinners he spoke with love, and to those who wanted peace that his words were of most avail.

"You know," I cried, "many of the men who are now Christians. What were they before? What are they now? This is the power of our Son of God, these are the wonders which belong to him. He is now alive for evermore; and we, though dead, shall live with him hereafter, as we live in him now by love. 'Love one another,' he cried, 'and you are living men,—live to die for one another. That he did himself.' And, as I spoke this, it seemed that he himself was with me, and I felt uplifted by joy and faith, and stretched out my arms to heaven, where I seemed to hear the angels sing of joy, and my fellow-workmen were silent, and said, 'There is a God with him.'"

"It was a good answer," said the Jew, "better than mine; but here is the house, let us go in." They entered, and took their seats in the long, low room. It was a strange congregation. Men of all ranks in Corinth sat there together, the slave beside his master, the wise man beside the repentant jester, the rabbi near the outcast, the Roman and Greek matron of a great house with the dancer who had left her evil life, and with the water-seller. All were at one in Christ. It would be no wonder to any one there that the shepherds and kings and wise men should kneel together in a cave of the rock, such as, in fact, they worshipped in at Rome before the child Christ. But there were not many rich or wise. The most of them were poor, from the lanes of the city, sellers in the market, slaves who wrought in the gardens or the fields, but feeling that they were rich in spirit, uplifted with the thought that their Father and King was the Almighty God, that the heavenly host were their friends, that their

Master had said, "Blessed are the poor," etc. To them it would be easy to think that God himself has sent his messengers to tell the gospel to the poor shepherd of the hill, nay, the strong could express their passionate conviction. As the two friends looked round, they knew the history of almost all; and they saw on every face the expression of joy and peace. All who were there had been saved either from a sinful life or from vain and bitter searching after good, or from vainer and oppressive ceremonies,—wandering sheep whom the Master had found and brought to the fold. Out of the ineffable peace of this salvation flowed a deep and personal love of Jesus, so that the very name of Saviour was to them music and unutterable joy, only to be expressed in a burst of angelic song. The daily life they lived they lived by faith in the Son of God, who loves them and was in them. And their love and faith and joy were raised to a white heat by danger and by persecution, so that they realized the Lord as their shepherd, who had laid down life for them, and called on them to die for him. On the very walls of the place where they worshipped they saw him painted standing or sitting among his sheep. The shepherd symbol, drawn from ancient prophets, and from the stories of Christ himself, was always present to their minds.

And mingling with them,—as they believed,—unseen, but ever present, were the dead who had died in the Lord,—other sheep, not of the earthly, but of the heavenly fold, who sang along with them their songs of praise. And with the dead, other listeners, other friends, were, they thought, present. All the angels, all the heavenly host, who ministered to them and rejoiced in their joy when they spoke of salvation, peace, and love, when a new soul, a sinner that repented, was added to their little flock.

And now, sit down between the Jew and the Greek who have talked of the birth and divine origin of Jesus, and listen to the preacher. He is a Jew, but with a Greek education; one of themselves in intellectual temper; saved, like them, perhaps, from deeper depths; thrilling with their emotion and his own; possessed with their thoughts. He has companied with Paul, and seen him die, but has since passed through many cities, and known many opinions and men, so that he brings the collective thought of the Church to Corinth. And whatever is most fitting to stir Roman or Greek he uses in his teaching of Christ; and whatever is prophetic or poetic in the Old Testament, in whose language he is steeped since boyhood, he applies to illustrate the life and doctrine of his Master. He tells his own story (personal), and how everywhere the gospel is prevailing. He makes the hearers feel their communion with Rome, Jerusalem, and Ephesus, —with all the redeemed. And then he speaks of their own lives, of their poverty and danger, of the trials coming on the Church, but also of their joy, of the heavenly life, of the guiding presence of their Shepherd Christ. They were poor, but the angels were their companions; they were unwise in the wisdom of the world, but wisdom, said their Lord, was to follow after a little child. To worship love was light and life. And wisdom, light, and love were in their King, Christ Jesus. He was born to bring God's salvation; he, the son of David, —the root, as said the prophet, out of the stem of Jesse,—of David who had fed his flocks at Bethlehem, and listened there to the voice of God. Bethlehem meant the House of Bread, and Christ was the Bread of Life. It may be he was born there,—nay, it were but fitting that the prophecy of its name should be fulfilled. And what a night that must have been when he was born! Be certain that there the morning stars sang together, and all the sons of God shouted for joy. And the shepherds on the hills, like David, heard the cry, and saw heaven opened, and heard hosts praise the Lord; for there were tidings of great joy in the courts of God that night. A Saviour was born who was Christ the Lord. Had you been there that hour, and had he turned with fire to the people, you who have felt his power, you who have been saved, whose peace is like a river, whose will is good to all mankind, would you not have sung, "Glory to God in the highest, and on earth peace"?

And then the preacher broke into this cry, all the congregation rose and sang, "Glory to God, peace on earth, good will to man,—Christ is born." And, as the Jew and Greek went home, already the new story which satisfied their needs, and gave them new power over men, and symbolized their

inner life with Christ, had taken form in their minds.

The preacher had not said that Jesus was born of a virgin, born at Bethlehem, that the shepherds had heard the angels declare his birth, that worshipped him, that he was the supernatural Son of God. The preacher and the hymn had only expressed the spiritual wants and desires of the time concerning Jesus, the deep emotions which clustered round his name, in the words of ancient prophets and songs, in an impassioned rush of symbolic eloquence, in poetic passion; but he had left behind him in souls already prepared for belief by the wants of the time seeds which afterward would grow up into the completed tale, and fix it into fact.

Now, not in one place, but all over the Roman world, such scenes were occurring, such things were thought and felt. The union of feeling produced unity of symbolism; and at last, out of many forms of it, one story, the least exaggerated and the most poetical, was written down by some man of genius who believed it, and after a time of transition accepted by the Church as true.

The feelings, the thoughts, out of which it arose, may be ours, and their symbolic form bring us delight; and I will speak of this to-night. But now we take two thoughts, and find truth in their symbolism. We, too, moved by the same desire to turn ourselves back to all the life of God in the human race, and in that life to feel our unity with man, cry out that Christ was not only born at Bethlehem that he might complete the revelation given to the Jews, but also in India, Greece, and Rome, in England, France, and Italy, in all countries where mankind has lived toward the Father of all Spirits, and in the scattered tribes of the islands of the seas, wherever God has spoken to man, there he who has spoken most clearly of God's life has been born for us. There is a Bethlehem in every nation. Son of David,—yes! Child and finisher of all the Jewish thought of God, but also son of all the kings of spiritual thought among mankind, completer also of all their thought, speaking now in all men and women over the whole world who tell the truths of love and justice, faith, and the mastery of the soul over the forces of nature and the world. He is born in him, we say, Christ is born in her, we cry, when they take their stand against self and for love. In them there is a new Bethlehem. In this thought, in which indeed Bethlehem is again a symbol, all the spiritual life, past and present, of the race is brought together in Jesus into a whole. Mankind shall yet feel itself in Christ, one in life, one in aspiration toward its God, crying out with him, "Our Father, which art in heaven," etc. So we sing he is born in Bethlehem; but we mean much more now. Yet the more that we mean grows out of the same desire, out of the same true spiritual longing for continuity and unity of spiritual history that those two, Jew and Greek, had in the market-place of Corinth. Nor do we less want to realize that there has been one of us who was worthy to be called, and was, a Son of God; and to realize it, not through a miracle, nor by an article of faith that robs him of our humanity, but as Greek, Roman, Syrian, Goth, and Gaul realized it, when they put their desire to be at one with God, and their belief that man was born to have that sonhood, into poetic truth, and said, "There were sons of God among men,—prophets, heroes, warriors,—in whom God's life breathed, and who did the work of God, whom all other men were to imitate and love and strive to equal."

It was natural, then, that Jesus should be derived straight from God by the late followers of his steps. But that was not the derivation of which Jesus himself thought if he called himself the Son of God. His sonship was spiritual,—likeness of character. That was his spirit title,—that he was a man. That, in his eyes, was his original right to sonship. In all the myths of Sons of God it was this truth of the natural sonship of man to God that rose again and again into isolated heroic forms. Jesus made the truth universal. Not only heroes, great kings, and prophets were sons of God, but every one in the world was, by right, a son of God, and would have to become one in spirit, by becoming as one with Love and Righteousness. It was a new thought—yet rooted in old thinking—that Jesus, universalizing for all that was allotted to a few, said, I, a man, am a son of God: so are ye. Live the life of Love,—live as I live. God is my Father and your Father, my God and your God. That answered to the long de-

sire of the human race, embodied it simply, and made it the foremost power of a new life. Take it to you this Christmas time. It is the faith which exalts and rescues life. We are here, prisoned in sense, baffled by problems, wearied with vain seeking for truth, restless as a lark in its roofed cage, and as beaten down when we try to soar, weak with trial, worn with temptation, hopeless in sin. But when we know that man is born to be at one with the Divine Goodness, and it is a man who was at union with it who tells us so, and who proved his truth by his life, and his life by his death of love, —to believe this and to live by it is to set free the soul, to save it from sin through love, to be at rest, to find the heavenly world, to break the bars of the cage, to conquer temptation, to have power to become a Son of God, to rise into life eternal.

This was the thought that thrilled, inspired, and glorified the life of the early Christians. There had been a Son of God, and they were to be changed into his glory, to live his life, to die his death, to rise again with him. They put it into form and linked it naturally to miracle. We as naturally take miracle away from it. But the thought remains, and its power, and the passion that flows from it, and it is the mightiest thought of the human race. Who shall declare his generation? said the preacher at Corinth; who shall declare our generation and know our father and mother? But we have another Father, and we know nothing of true life till we are certain that we are sons and daughters of the Lord God Almighty, and live worthy of that lofty lineage. But, when we know it, then, in the joy of the hour and of the life that issues from it, a song arises in our hearts as if the angels sang therein, "Unto you is born this day a Saviour which is Christ the Lord." It is the old, old cry which has broken like a psalm of praise out of a thousand thousand hearts for many hundred years; its source forever the same, its beauty and its emotion one and the same through all the history of humanity, and still to be unchanged in joy and love and peace as long as man is man. Hear its music; believe its truth; kindle with its emotion; let all your inner life be changed by it from darkness to light, from self-will to obedience and love of God; embody the belief, emotion, love, aspiration, which it creates within, in your life with men. Love one another as Christ has loved you, and then you are, though eighteen hundred years have rolled away, brothers in thought, brothers in emotion, with the Jew and Greek assembly, who sang so long ago in Corinth, "Glory to God in the highest, and on earth peace!"

THE CHRISTMAS STORY.

Christmas chimes enchanting story
Year by year to drowsy earth,
Waking it to hopes of glory
By the Saviour's lowly birth.
Sweet the message, howe'er olden,
Leaf and bud of meaning new,
Flower of the ages golden,
When his kingdom shall be true!

Wise men saw his fair star gleaming,
Leading them from regions far;
O'er their pathway it was beaming
Till it stood the Bethlehem star.
Gifts they brought and laid before him,—
Gold and frankincense and myrrh,—
And in happy praise adore him,
Setting all the land astir!

Simple shepherds watching, waiting,
Heard the song that filled the sky,
Heaven and earth in blessing mating,
While the stars stood listening by.
Then they sought the babe abiding
In the stall where cattle lay,
In their hearts the wonder hiding
Of the first glad Christmas Day!

Mary's heart with music beating
Pondered long these signs of good,
By her love his life completing,
Till the picture perfect stood.
Not to her the darkness falling,
Not the cross against sin's night,—
No, nor yet the wide world calling
For his sweetness pure and bright!

Her dear child has led the ages
To our childhood's dream of truth.
By the hand he takes the sages,
Showing them love's land of youth.
He converts our grief to gladness,
Brings faith's flowers where snows may lie,
Banishes all clouds of sadness,
As morn's sunshine clears the sky!

Year by year the same sweet story
Chants its anthem o'er the snow,
Filling winter wastes with glory,
As where summer's roses blow.
Lo! the Christ-child leads and guides us,
Bringing blessing to the race;
But a narrow strip divides us
From the kingdom of his grace!

WILLIAM BRUNTON.

ANCIENT DOGMAS AND MODERN BELIEFS.

We have evidently reached the parting of the ways in theology. It is no longer possible to halt between two opinions. We must either accept the guidance of our God-given conscience and reason, enlightened by every possible source of information, or we must accept the dictation of the Church. No man of independent spirit will hesitate a moment, when the alternative is clearly presented, to accept the authority of reason, because he will see that all books and all ecclesiastical organizations are products of reason,—fallible reason. He will refuse to be bound by the opinions of the fathers, unless those opinions can be shown to be rational. "Churchmen" of all schools are beginning to fully realize this. They see that it is not sufficient to say, "The Bible says so," or "The Church says so," but they must give reasons for accepting the authority of the Church or Bible. Among the many recent attempts to do this is a book by Rev. Dr. Fulton, some time associate editor of the New York *Churchman*,—the leading organ of the Episcopal Church. The title of the book is very pretentious, surely. It reads, "The Chalcedonian Decree, or Historical Christianity, misrepresented by Modern Theology, confirmed by Modern Science, and untouched by Modern Criticism."* This is the book we have been looking for, lo! these many years. The Nicene Creed, which was adopted in its present form at the Council of Chalcedon, A.D. 451, and which Dr. Fulton considers a synonym for "Historical Christianity," has been "confirmed by modern science" and is "untouched by modern criticism"! That will be joyful news to many pious people who have been tremblingly watching the conflict between science and criticism on the one hand and theology on the other. If Dr. Fulton makes out his claim, he should be made primate of all the churches in the United States. Let us see if he does it.

I. Consider his treatment of the *miracle question*. There is no doubt what he believes concerning the two miracles involved in the creed; namely, the virgin-birth and bodily resurrection of Jesus.

He insists that they must be accepted as literal facts (pp. 203 and 129, etc.). Well, what is the evidence offered to prove that these miracles were really wrought? The two stories of the birth in the Gospels of Matthew and Luke and the Epistles of Paul to the Romans, Corinthians, and Galatians. Who wrote the Gospel-stories, and when were they written? Nobody knows, not even Dr. Fulton; and he makes no attempt to show who wrote these narratives or that they are true. We must simply accept his assurance that they are authoritative. But he is not infallible, neither is the Church. It has accepted too many superstitions for us to believe in its infallibility. Dr. Fulton also knows that "science" does *not* "confirm" a virgin-birth among vertebrate animals or a bodily resurrection among men, but emphatically refuses to believe that such events ever occurred. He knows that many of the ablest and most learned Biblical critics of the times—many in his own denomination—reject the virgin-birth and bodily resurrection of Jesus. They have shown that there are two accounts of the birth in the Gospels, one assigning only a mother to Jesus, and the other giving him two parents (Matt. xiii. 55, John vi. 42, Luke ii. 41–48, etc.). They have shown that neither Paul, nor the writer of the Fourth Gospel, nor Mark (the earliest Gospel-writer), nor the most intimate friends and disciples of Jesus, nor even Mary herself, knew anything about a virgin-birth; yet we are assured that these two late legends have been "untouched by modern criticism," and "the story of the virgin-birth is *necessarily* true"! We should like to know why "necessarily."

Dr. Fulton also knows that many of the ablest critics hold that Saint Paul teaches "a spiritual resurrection," not a bodily reanimation; and hence, even if we accept the second-hand testimony of Saint Paul on this subject, it does not prove Dr. Fulton's doctrine. Moreover, Dr. Fulton's own views are inconsistent and self-contradictory. He says, "In the sense of a violation, or suspension, or interference with the laws of nature,—which are as much the laws of God as the Ten Commandments,—I do not believe there ever was a miracle" (p. 105).

Does Dr. Fulton mean to say that the virgin-birth of a human being, or the resurrection of a dead body, would not be a "violation, suspension, or interference with

* THE CHALCEDONIAN DECREE. By Rev. John Fulton, D.D. New York: Thomas Whittaker.

the laws of nature"? If so, we impugn his scientific knowledge. But since he does not believe that a miracle, in the sense of a violation of natural law, has ever occurred, and since both the virgin-birth and bodily resurrection of Jesus, if they occurred, were violations of natural law, therefore we conclude that Dr. Fulton, after all, does not believe in these miracles,—or, if he does, further "explanation" is necessary. One fact is certain: "science" does not confirm this part of the Nicene Creed, and criticism has not only touched it,—it has ground it to powder.

II. Let us next consider Dr. Fulton's statement that "the God of science is the Triune God of Christianity" (Lect. V.). He says, "The Nicene Creed asserts the doctrine of a perfect Trinity existing from all eternity in the Divine Being; that is to say, a Trinity of *consciously distinct Persons* abiding in one perfect and indivisible unity." What constitutes Personality? An intellect, a will, and a conscience; *i.e.*, the power to reason, the power to act, and the power to discern between good and evil. If, then, there are three "consciously distinct Persons" in the Godhead, there are three infinite intellects, three infinite wills, and three infinite consciences. Nay, more: according to the Nicene Creed, the Second Person of this Trinity took upon himself a perfect human nature. And hence there are three infinite intellects, wills, and consciences in the Godhead, plus one finite intellect, will, and conscience. And this is the doctrine, we are told, which is "confirmed by modern science and untouched by modern criticism"! The scientists and critics will laugh at the idea. Read Herbert Spencer's "First Principles" and his "Psychology" carefully, and you will see what Agnosticism has to say of this and other ideas of God. Or study "science" pure and simple, and you will be convinced that, at most, it merely makes it *probable* that the Power operating nature is wise and good. There are so many manifest imperfections in the adaptation of means to ends in nature that it is difficult to believe in the infinite wisdom of the Designer. There is such an enormous amount of suffering in the universe — much of it apparently unnecessary — that it is still more difficult to believe in the infinite goodness of the Author of nature. The fact is, most people accept the theistic hypothesis simply because *fewer* difficulties attach to it than are involved in the agnostic, the materialistic, or the atheistic hypothesis. Hence it is sheer nonsense to talk about science "confirming" the irrational dogma of the Trinity. If one accepts it, he does so in spite of criticism and science. But, after all, Dr. Fulton himself does not believe this dogma. After defining the doctrine as meaning that there are three "consciously distinct Persons" in the Godhead, in the very next breath he illustrates these "Persons" in such a way as to abolish them. His illustration is the horseshoe magnet, which has "substance, form, and force." "In every object [he says], animate or inanimate, known to man, and in every mode of being conceivable to man, there are these three things,—substance, form, and force. No one of the three is, or is convertible into, either of the others. Each is different from each of the others: each is necessary to the others. Would it be absurd, then, to infer that these three must, in some supreme sense, belong to all being? I think not. I think it reasonable to believe that a law of being which demonstrably and verifiably exists in all known being must have its very root in the inscrutable Being which is the source of all being that we know" (p. 169). In other words, because "every object, animate or inanimate," in nature has substance, form, and force, there must be three "consciously distinct Persons" in the Author of nature. If that is not fine logic, I never read such. Everything is a trinity, therefore God is a trinity. Everything has substance, form, and force, therefore God has substance, form, and force. The Nicene Creed says that God, the Father, created the universe; God, the Son, redeemed mankind; and God, the Holy Ghost, sanctifies believers. Or, according to Dr. Fulton, the Divine Substance created the universe, the Divine Form redeemed mankind, and the Divine Force sanctifies believers. Was there ever a more complete dodging of the question, Are there three "consciously distinct Persons" in the Godhead? If there be, then each one of those "Persons" has substance, form, and force (for "everything" has), and each one is therefore a trinity in himself, and so we have *nine* "persons" and *three* trinities in the

Godhead instead of three and one. Why does not Dr. Fulton say frankly that he has given up the traditional Nicene doctrine of the Godhead, and has revived essential Sabellianism, the much despised "heresy" of early days, which taught that God is one Being who manifests himself in three different ways, or masks, as Father, Son, and Holy Ghost,— Creator, Redeemer, and Sanctifier? Dr. Fulton is more of a Sabellian than a Trinitarian, and few Unitarians need object to his "Trinity."

III. There are many other points in this book which we might profitably discuss, but I will call attention to only one more; namely, the history of *creeds* here given. The book is avowedly and chiefly a defence of the Nicene Creed as it was finally adopted by the Council of Chalcedon. The first three chapters or lectures are devoted to the origin and history of the creed, and they are very interesting. Dr. Fulton has been a faithful student of ecclesiasticism, and is certainly an authority on the subject, even if "science" and "criticism" do not "confirm" his conclusions. He shows, first of all, how simple was the faith of the Apostolic Church; secondly, how various and manifold were the creeds of the ante-Nicene Church, each church formulating its own confession of faith, no creed being universally accepted, and even those in use being much simpler than the Nicene Symbol; third, the Council of Nice omitted the most objectionable features of the modern formula,—the article on the virgin-birth and the definition of the resurrection of Jesus; fourth, after the Nicene Council the Arian (Unitarian) party triumphed over the "Catholics" and banished Athanasius, the so-called "Father of Orthodoxy" from his see, and Arianism became almost the universal faith of Christendom for a long time; fifth, numerous other "heresies" arose which necessitated the assembling of several more General Councils, at Ephesus and Constantinople and finally at Chalcedon. All this shows that the Nicene Creed, in its present shape, was a product of theological evolution during a period of about five centuries; and all those High Churchmen in the Episcopal Church, who never tire of citing an imaginary unity of faith and practice in the Early Church, stand convicted of folly by this book.

To listen to Dr. Fulton, at times, one would think that all wisdom centred in the Fathers of Nice and Chalcedon,—that the human mind then and there reached perfect maturity,—spoke its last word on theology, and that we are therefore bound to obey its dictates. But when we study the nature and history of the early church councils, which formulated the creeds of Christendom, our reverence receives a severe shock, and we at once become decidedly sceptical about their being divinely guided. Rev. Heber Newton well says: "Unfortunately for our fetich worshippers, the councils which first put forth the creeds are by no means such immaculate bodies as the infallible organs of the Holy Ghost should be. The story of these councils formed a tale of violent and acrimonious disputes, of metaphysical hair-splitting and theological jugglery, of political intrigue and ecclesiastical scandal-mongery, of bitter passions breaking forth into words of execration, calling down anathemas instead of benedictions,—a scene of clenched fists and drawn swords, of soldiers keeping bishops from each other's throats, of bloody massacres and stealthy assassinations. One council was actually so ashamed of its proceedings that it suppressed them. In one of the disputes following the Council of Nice maidens were insulted and scourged, monks were trodden under foot, the holy temple was profaned, the sacred books thrown into the flames, a church and baptistry were burned."

Dr. Fulton himself says: "Even in the Council of Nicæa there were men who did little honor to their office. There were trimmers who were ready to take either side, if it seemed more likely to promote their profit or advancement. There were unscrupulous politicians, whose views of theology were reflections of the views of the imperial court, and not of the true faith of their respective churches. There were timid men, too, who honestly feared that the new declaration, and especially the crucial phrase, would give great and just offence. And, then, among some of the most heroic of the bishops present there were some who had no notion of the meaning of the phrase 'of one substance with the Father'" (p. 61).

The same is true of the other General Councils. To the Council of Ephesus

(A.D. 431) came Cyril, Bishop of Alexandria, at the head of fifty other bishops, and a train of soldiery and disorderly persons. This Cyril was one of the most savage monks and meanest men God ever made. He and his ignorant and fanatical followers simply carried the council by storm. The most disgraceful scenes occurred; and Nestorius, the accused Bishop of Constantinople, was treated in the most unjust manner, condemned, excommunicated, and virtually killed by this assembly of semi-savages and ignoramuses; for he died in consequence of the sufferings inflicted upon him by his virulent opponents. His great sin was that he refused to say God had a mother! The Council of Chalcedon also, whose decree Dr. Fulton considers the voice of God, was disgraced by the same violence and ignorance that characterized the others. Throughout the day there were continual outbursts of tumult, as passages occurred in the acts which excited the feelings of the hostile parties. Mutual anathemas were shouted forth against the asserters and deniers of the two natures (divine and human) in Christ. The description of the scene might recall to our minds the tempests of modern republican assemblies rather than the ideal which we might have naturally formed of the Church's greatest council.* And these are the councils which we are asked to accept as the organs of the Divine Spirit! We don't want to blaspheme against the Holy Ghost! It is no answer to all this to say, "The wrath of man was made to glorify God," and that we must distinguish between the personalities and the opinions of the Fathers. They not only stand convicted of the worst passions, but their opinions are refuted by the science and criticism of our day. Hence we reject ancient dogmas and accept modern rational beliefs.

But, while we find in such pleas as this of Dr. Fulton little that is worthy of credence and less that is helpful in the solution of the great problems with which they deal, yet we respect the candor and courage of such apologetics. Unlike Broad Churchmen, Dr. Fulton and his school take an unambiguous position, and we know exactly where to find them. Broad Churchmen, on the other hand, may be described as "a nebular hypothesis." Take, for instance, Rev. Heber Newton's "Church and Creed." The author does not even profess to accept the Nicene Creed except in "a poetical sense." A careful reading of pages 63 (note) and 205 to 207 will convince any one that the author does not believe in the virgin-birth and bodily resurrection of Jesus, but he does not say so quite frankly; and it would be difficult for an ecclesiastical tribunal (especially if it contained a majority of Broad Churchmen) to convict the writer of heresy. Dr. Newton employs methods of defending his creed which, if a lawyer were to adopt in defending an absolute statute, he would be the first to condemn and denounce. I know the motives that lie at the root of this theological bush-whacking. The Broad Churchmen think that by this means they can liberalize and rationalize their Church. The fact is, outsiders are doing this for them; and they are simply accepting, in apologetic terms, what is being thrust upon them, while at the same time they are losing the respect of all those who admire candor and courage above all things else.

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* Canon Robertson, "Church History," vol. ii. p. 221.

ERNEST RENAN.

M. Renan died Sunday morning, October 2. His wife and children were about him; and, though he suffered much, his last hours were profoundly peaceful. He had been for some weeks during the vacation in Brittany amidst the familiar and loved associations of his early life; but, feeling that the end was near, he wished to return to Paris, that his last few days might be spent within the walls of the Collège de France. His years were almost threescore and ten. He used to say that, if he could finish his work on the history of the origins of Christianity, he would cheerfully sing the Nunc Dimittis and depart. The last volume of that work, begun about thirty years ago, has been announced. He had therefore finished his task; and in a calmness of mind that made his face ineffably serene, giving it a power such as men had not seen there in former years, he met the end in peace. He had no anxiety for himself; but, with the rare impressionability of mind that always

characterized him, he tried to comfort his wife saying to her but four hours before his death: "Be calm and resigned. We undergo the laws of that nature of which we are a manifestation. We perish, we disappear; but heaven and earth remain and the march of time goes on forever."

M. Renan was born at Tréguier in Brittany, a city which he himself says was strange "to commerce and industry, a vast monastery where no sound of the outer world penetrated, where people called vanity what others seek after, and where what the laity called illusions were deemed the only realities. . . . The cathedral, which is a very fine edifice of the fourteenth century, with its lofty nave and amazingly bold architecture, its lovely soaring steeple, its old Roman tower, remains of a more ancient edifice, seems made to nourish high thoughts. In the evening it is left open very late for the prayers of the pious,—lighted by a single lamp, filled with the warm, moist atmosphere of old buildings, the enormous structure empty, yet full of the infinite and of terrors." In these surroundings Renan spent his childhood. His father disappeared mysteriously at sea, leaving the family destitute. Ernest Renan was then a boy of about seven years; and at this time began the beautiful story of sisterly devotion on the part of his sister Henriette, of whom he writes so tenderly in the preface of his Life of Jesus. She was then a girl of seventeen, giving ill-paid lessons in the neighboring towns to help support the family, so that her little brother might go to school. It was his need that kept her from the convent. At fifteen years of age Renan had won all the prizes at the college of Tréguier, and was recommended to a scholarship in the Seminary of St. Nicholas du Chardennet. In 1843 he entered St. Sulpice, Paris, to study theology. In 1845 he said: "I cannot become a priest without culpable hypocrisy. . . . It was in 1845 that I quitted the Seminary of St. Sulpice. Thanks to the earnest and liberal spirit presiding at the direction of this establishment, I had pushed my philological studies very far: my religious opinions were strongly shaken. My sister Henriette was again here my support. She had forestalled me in the way: her Catholic belief had completely disappeared." Renan told his sister of his doubts, and that they were too serious to allow of his continuing a career where absolute faith was demanded. His sister sent him at this time about two hundred and fifty dollars, which he says was the corner-stone of his life. He had arranged to work for board and lodging, and this money saved him from the anxiety and overwork that would have interfered with his studies. In 1845–48 he became known by two works in the department of languages, the one being crowned by the Institute, the other being accorded the Volney prize. In 1850 his sister gave up her work in Poland, where, for his sake, she had accepted a position, and, returning to Paris, they began a series of beautiful years together, of which Renan has always spoken with deep feeling. "Our windows looked out on the garden of the Carmelites, Rue d'Enfer. The life of these recluses, during the long hours that I passed at the Bibliothèque, regulated in some sort that of my sister, and became her unique distraction. Her respect for my work was extreme. I have seen her in the evening for hours at my side, scarcely breathing so as not to interrupt me." He goes on to tell of the help his sister gave him,—of her criticisms. "From my reunion with her dates a profound change in my manner of writing. I accustomed myself to compose, counting beforehand on her remarks, hazarding many touches to see the effect they would produce on her, and decide to sacrifice them if she demanded it." When about to marry, finding out the grief of his sister at the thought of the breaking up of their beautiful life in this garden home, Renan announced to Mlle. Scheffer that he could see her no more. But, touched by this brotherly devotion, his sister refused the sacrifice, and the marriage took place. In 1860 she accompanied him to Syria; and of her devotion, and how she died near Byblos, he tells in his preface to the Life of Jesus. From this time forth Renan has been before the world. About the time of this visit to Syria he began a work on the history of "The Origins of Christianity," the last volume of which was scarcely completed at the time of his death. In 1862 he was appointed professor of Hebrew at the Collège de France. In 1863 was published his Life of Jesus; and he was dismissed from his professorship, but reinstalled by Simon, in 1870. In 1878 he became a member of the

French academy. In 1883 he was made manager of the Collège de France.

In his private life M. Renan was charming, simple-minded, amiable, gentle, patient, "and, when at home or elsewhere, he was seen leaning back in a chair, his hands clasped on his breast, his head slightly leaning to the left, his eyes half closed, but listening with sustained attention to what was said to him, as though any man who approached him could teach him something, you felt that he was full of indulgence for his fellow-men." Meanness and self-seeking, bitterness and revenge, seem to have been foreign to his nature. In all the fierce and often bitter attacks upon his religious views he seems never to have thought of any recrimination in reply. Personal enemies he seems not to have had; and he has himself declared that, were he to live his life again, he would desire no change. What place soever, then, the world may grant him as a scholar, the author will have a rival in the man.

In an attempt to make any critical estimate of the position of M. Renan in the sphere of learning, one is probably to turn to his Semitic work. There is, of course, aside from this work an amount of writing larger than an average scholar ever publishes; but this may be looked upon as *parerga* largely, his great task being to trace the sober, serious Semitic coloring in European thought and civilization. This was a great task, and Renan began it in the midst of his Life of Jesus. One volume followed another till in 1881 this series reached a high point in the remarkable volume on Marcus Aurelius. Renan then turned back to reveal in Israel the background of the thoughts and hopes he had just been tracing. To this task of giving the history of the struggle of the Semitic ideal through a thousand years he held himself steadily, dying, like Bede, the Venerable, when the last page was written. Here, then, are about a dozen volumes, covering a field of thought and aspiration with an interest that has been more nearly universal than that in science or art, law or philosophy,—of interest to the world of culture, of letters, and of scholarship. M. Renan was a very learned man. That he ever entered, however, into the detail of critical scholarship in his chosen field is hardly true. He wrote charmingly, with brilliant generalization, symmetry, and acumen, but with a certain impatience of detail. It is his place, therefore, not so much to conquer in the land of critical scholarship as to present to those without, its rich and rounded clusters, that their interest may be quickened and deepened,—to interpret between the world of culture, of letters, and the world of critical scholarship. And this he has done. His Life of Jesus with its idyllic charm has been read by the cultured classes in nearly all the languages of the civilized world. It is one of the greatest, if not the greatest literary success of the nineteenth century. Aside, however, from a good deal of criticism with more zeal than knowledge, neither appreciating the reasons for Renan's point of view nor being able to give any clear reasons for its own,—aside from this, there have been some serious faults found in the book. One of the least serious of these faults, if it may be called such, connected with which, indeed, is much of the charm of the book, is the romance of it all. Another may be what is called a mixing of tones,—a dealing with things serious in a manner that is not serious. Another, and this is likely fundamental in the writings of Renan, is what may be called a lack of moral severity or seriousness. There is a certain want of harmony between the subject and the manner of treatment which may be well appreciated by noticing how much more at home his play of irony and lightness of touch seem to be in his *Discours*. The volume on Marcus Aurelius is probably the strongest one in this part of the series, and this may be significant in the matter of sympathy between writer and subject.

In the History of the People of Israel there obtain the same inimitable style, the same remarkable facility and sense of symmetry in handling a great theme. The brilliant and sunny pages still run on through the story of the centuries, agreeing now with the later German and Dutch criticism in his admirable disposition of Levitical codes, and again ignoring the results of these same critics. A great merit of this history is its vividness, by which patriarchs and prophets walk with us as we read. No other historian of Israel has ever discovered such genius. And yet it is for these strokes of vividness that the author

has been sharply criticised, to the effect that Renan wrote his History of Israel as Wieland wrote his Greek Romances, clothing Frenchmen of the Paris boulevards in the costume of ancient Israel. It is certainly true that Renan's History of Israel is less reliable, less scientifically accurate, though vastly more entertaining, than those of Wellhausen and of Stade. As an author, M. Renan has been compared with Gibbon; and some one has remarked with some exaggeration that the style of Gibbon's "Decline and Fall of the Roman Empire" was a style in which it is impossible to tell the truth.

Nevertheless, whatever may be said of M. Renan as an historian of the struggle of Semitic ideals through a thousand years, no other writer has invested the subject with so much romantic interest, presented it with so much native Oriental coloring, or made of it such a charming story. As an essayist, M. Renan stands almost alone. Another so philosophical, so keen, so witty, so genial, so fresh, so suggestive, it would not be easy to find. In the writing of French prose, in the mastery of style, the supreme glory of French literature is his.

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THE IDEALS OF THE MODERN WORLD.

One of the most suggestive results of that study of the history of the discovery of America, in which so many of us are nowadays engaged, is the recognition of the vast gulf which separates the world of the fifteenth century from ours, in its estimate of the chief end of man and the great purpose of voyages of discovery. While here and there an exceptional spirit of those early days was imbued with intellectual curiosity, the desire to peer beyond the narrow bounds of the known,—and Columbus appears to have had this scientific temper,—the all-prevailing motive, at least of Spanish sovereigns, was to snatch a few more souls from impending perdition, and, incidentally, to replenish state revenues already exhausted by Christian wars against unbelievers, so as to enable more wars to be carried on for the same purpose. Not only was there everywhere this absorption in religious propagandism with its attendant horrors, but the personages who make the largest figure in the annals of those times were apt to mingle with constant pious phrases and ceremonials loose ideas of morality in lesser or greater directions. Ferdinand and Isabella were slow to give ear to Columbus's projects of adventure, because they were in the thick of the war of expulsion of the Jews from Spain,—that deed which constitutes one of the most economically unwise as well as brutally inhuman performances in all history. And the great explorers were often profligate in much of their private life, even Columbus not being spotless, and turned naturally from discovery to pillage, slaughter, and capture of the natives.

The Spaniards were not the monopolists of the low conceptions of religion and of irregular standards of morals. It was the temper of their age. Now, though there is vast incongruity betwixt our standards of duty and our behavior, there is abundant outspoken criticism of national crime or private vice. Neither has general approval nor is blindly overlooked. There are no more wars for the express purpose of spreading Christian dogma, and the war of notoriously hard and selfish spirit is universally felt to be out of place in either defending or using the phraseology of religion. Altogether our age's chief interest is to elevate man upon earth, not to get him ready for an early migration to heaven. And our guiding literature dwells constantly upon the moral and social shortcomings of the civilized world, reiterating that there is no Christianity worth propagating which does not reduce the sum of human misery and purify the individual character. Yet it ought to be said that the higher ideals of the modern world are largely due to our superior privileges, which have been conferred by a slow evolution, and not to intrinsic race character. The two most conspicuous uplifting forces, which make the nineteenth-century man more estimable and noble than his predecessor of three or four hundred years ago, are the spread of knowledge and the possession of personal freedom. The fifteenth and sixteenth century voyages of discovery were no small contribution to human intelligence. They immensely widened the horizon of thought, they diverted minds from ascetic other-worldliness to eagerness to understand more about this

world, they opened a large range of new activities for body and intellect. Speedily following them came the spread of printing and the rise of Protestantism, both prolific in materials for everybody's education. We have entered into that heritage of common learning till all the sciences and the humanities of the ancient and the modern ages are at the command of the poorest. Earth and man have utterly ceased to be looked upon in the average belief as of a brief few thousand years' duration, the most of which have already elapsed. Practically, in the modern thought, human existence upon this planet is of infinite duration. So the absorbing duty is to make the most of life in all its elements, and to develop earth's resources to their utmost. The science of last things, of eschatology, has been displaced, even in much popular preaching, by social science, or sociology, the amelioration of poverty, the prevention of crime, the cure of disease, the development of the sound mind in the sound body. This view of religion, as not an insurance of the soul against some remote calamity after death, but as man's contribution to the divine process of making a perfect world, reacts directly upon the standard of personal morality. There are still regions of ecclesiasticism where a sharp distinction is drawn betwixt religion and goodness, religion being looked upon as mainly emotional activity, the enjoyment of a lively hope amid paroxysms of ecstasy, and not to be confounded with uprightness of conduct. But that is the mood of a limited company of the unenlightened. Control of the passions, industry, disinterested regard of others' rights, and a scrupulous conscience are generally taught to be inseparable from spiritual excellence.

But this larger view of the universe could never have come but for the power of each man to work out his career according to his own best judgment. Reading and discussion awakened the sense of personal right: then followed the exercise of liberty of thought, speech, and act. With a great price obtained we this freedom. It was notably the students of physical science who were the pioneers of the art of observing with untrammelled minds and of speaking of what they had discovered. Very few of them escaped danger or death for their courage; but they gave their fellows a taste of the tree of knowledge of good and evil, and the temper of independence rapidly spread. Among the burdens which the earliest free scientific inquirers lifted from the race was the belief in a personal devil, around which have clustered not only some of the grossest cruelties which have infested civilization, but some of the most depressing influences upon the spirit of adventure within either the domain of nature or of mind. Men shuddered at the plunge into the darkness of the Atlantic because of the hobgoblins whose homes were there. That dread of the unknown long delayed the exploration of the western world. They dared not pry too inquisitively into the nature of the lightning, or the causes of sea and atmospheric currents, or the occasions of disease, because such things were upon Satan's pre-empted ground. With what derisive laughter would the modern electrician, who draws us about the streets in his chariots for half a dime, greet the suggestion of the infernal origin of thunderbolts! But his mediæval predecessor must do his investigating in the dark, under suspicion of complicity with the foul fiend. Yet free inquiry into the most sacred matters has deepened, not diminished, the sense of personal responsibility. To criticise a government or a church and to resist its usurpations has invariably imposed the duty of substituting a better order of things. The merely destructive anarchists have been those who have been suddenly turned into a free atmosphere from over-much paternal authority. When men are compelled to create institutions, they become constructive. They are forced to think soberly and to move cautiously.

Our modern world, then, under the guidance of knowledge and freedom, has experienced a revolutionary change in its ideals of what is excellent and lasting. Our predecessors looked upon life as a night's lodging at an inn,— and a haunted and dangerous lodging-place, too,—from which the traveller expected speedily to pass on. We believe that the earth and its varied interests are put into our keeping to be permanently used so as to bring out the best possibilities of its inhabitants. The elder time looked regretfully back upon Paradise Lost of which man had had a scanty taste, and every step away from which was toward

degradation. To-day men live in an unfolding universe,—whose joys and beauties are just beginning to appear. Eden is yet to come, at least so much of it as is not already here. Betwixt these two ideas there is a distance almost like that between two worlds.

GEORGE A. THAYER.
Cincinnati, Ohio.

THE JOYS OF CHRISTMAS.

The peculiarity of Christmas joy is that it belongs to the present life, to the present hour, to earthly homes, to human love, and is therefore universal. Christmas stands for the blessings which all men inherit by being born under the influences of Christianity. No one need sign a creed or make a profession in order to have a happy Christmas. As the sun shines on the evil and the good, on the just and the unjust, so Christmas pours its liberal light into every home. All are in fellowship with each other around the Christmas tree. All are Christ's little ones together. This is the blessed feeling which Christmas brings every year,—a communion of joy in the coming of a little child. For one week we have a truly catholic and universal church, in which are no divisions, no sects no parties, no saints nor sinners. Around the cradle of this infant all are one.

Christmas is the apotheosis of infancy. It hallows all infants. It makes all childhood sacred. Every infant in Christian lands is a Christ-child. It is no longer as necessary to say, "Take heed how ye despise these little ones," as it was when Jesus said it. In the rudest homes, in the worst conditions of society, the coming of a little child brings a sense of gratitude, wonder, reverence. The star of the magi still stands over the lowliest cradle. The angel song is heard in the hearts of the humblest parents. Christmas makes an aureole of heavenly light around all the infants in Christian lands.

But Christmas is more than this. While Easter gives hope of an immortal life, Christmas brings to us the hope of a better life in this world. There descends on humanity, every Christmas Day, an implicit hope that the world is to be redeemed from its wrongs and sins. It is not explicit; it is not often expressed to ourselves. It is a feeling hidden in the heart, not any distinct thought. All inspirations, before they become clear to the intelligence, begin thus as obscure sentiments, which, like seeds hidden in the ground, develop afterward into opinions, beliefs, and knowledge.

Such a sentiment comes every Christmas to all of us. Evil is overcome for a while by good. The world is not so bad a place as it seemed. Christmas comes like sunshine after storm. The clouds roll away in great purple masses, making a background of shade behind meadows, woods, and hills, all bathed in the same glorious light. Whatever be the cause of this glad, hopeful feeling which pervades all Christian lands at this time, the fact is evident. Gloomy and cynical philosophers are silent; gloomy theologians retire. What minister, be he ever so orthodox, would think of preaching about hell and eternal punishment on Christmas Day! We sing the hymns of joy, we read the psalms of thanksgiving, at this time. The world is not altogether a vale of tears, even to the sad-browed Calvin.

It was a fortunate thing for the poor slaves that the South took its customs from the Church of England, and not from the Puritans. For the slaves had their merry Christmas, and during one week in the long year the weight of their bondage was lightened. They could go and come, and be happy in their cabins, eat and drink, sing, dance, and play. They became as little children, and the blessing of the Christ-child fell on them, too.

I once attended a midnight mass in the cathedral of Geneva on the night before Christmas. The full moon bathed the marble walls in soft beauty, and, when we entered, we found the vast space filled with a crowd listening to the glad music and gazing at the ceremonies of the high altar. We stood near a chapel where, carved in stone, knelt the figure of a cardinal of the Pallavicini house, while around him were kneeling princes and beggars, old men and little children. Such a union in common worship does men good. It puts them in mind of the ever-present providence of God, who continually sends to his children new prophets and redeemers, coming in the form of little children.

On Christmas all the world unites in a common gladness.

If we attempt to analyze the feeling which belongs to the birth of Christ, it may be that we see in the case of the infant Jesus how God sends, in a new-born child, new hope for the children of men. The world is ever made new by the arrival of children. In every little child there appears the possibility of a new spiritual and moral impulse. Unimagined hopes cluster around every cradle. We know what men are,—they have shown their possibilities; but no one knows what new possibilities are hidden from our sight in each infant. He may be a Shakspere or a Newton, the prophet of a new age, the saint who shall inspire a purer faith, the sage to discover the laws which shall mould a better civilization, the reformer to unbind heavy burdens and remove all miseries. Thus hope comes to us with little children. They may be the seeds of mighty possibilities, of forces giving a new impulse to the race. Though we are bound fast in the chains of inexorable law, of fixed external conditions, every infant brings a new and incalculable factor of moral force; and through each of these little ones there is an open way by which the higher world may come down into ours, to produce new morals and better manners.

Christmas and its joys are the unconscious testimony of the human heart to the universal blessings which have been given man by the birth of one child. This joy is confined to no church. It belongs to Roman Catholic and Protestant, to the Greek Church and the Armenian, to the Quaker and the Unitarian. It passes easily beyond the boundaries of profession and name.

There is no doubt that the whole Christian world has a more living sense of the nearness of God, of his providence, of his love, than it would have had but for the profound faith of Jesus.

I have known those who had elaborated a theory by which the whole universe was turned into a mechanism, and God found to be an unnecessary hypothesis. The great web of law and force was woven ceaselessly without any divine providence. Their system seemed complete on every side. "There can be no such thing," they said, "as sin or salvation; for man's conduct is the result of irresistible forces in his brain and blood. What we call conscience is a modification of the gray matter of the brain. Immortality is not only unproved, but it is unprovable. Righteousness is a question of temperament." The theory was carefully elaborated and seemed to be demonstrated. But all at once we hear that these advanced thinkers, so triumphant in their unanswerable logic, have gone into the Roman Catholic Church, or been confirmed in the Episcopal Church, or been converted by Moody and Sankey. What was the cause of this sudden conversion? It was because they had left out of their system the hunger of their own heart for something infinite and eternal. They had reasoned as though man were only an argumentative machine. They had denied the existence of a soul, and their soul had suddenly claimed its rights. The whole of their admirable system melted away, like the ice palace in St. Petersburg at the return of the sun. Then how sweet seemed the divine love of Jesus, which showed once more the face of a heavenly Father! God spoke to them in their hearts, and said, "This my son was dead, and is alive; he was lost, and is found."

The great blessing which Jesus has bestowed on mankind, and which makes the whole world joyful because of his coming, is that he leads us up into a richer and fuller life. It is not that he teaches truths never known before, or that he had supernatural power over the outward world. It is that he has made God's love, God's providence, divine truth, immortality, a part of the experience of mankind. He has made these convictions to enter into our knowledge, far beneath the region of speculation and argument. Argument and reasoning give us opinions and beliefs, but knowledge comes only from experience. Only by experience of outward things we know the outward world: by inward experience alone we know the world of infinite truth, beauty, and love. Jesus has given to mankind the great impulse which has quickened in them these experiences, and so he continues to-day to be the best friend and helper of the human race.

There is a beautiful legend that on Christmas all evil spirits are deprived of their power to harm, and that even the devils and the accursed in hell enjoy a brief rest from sin and misery. Shakspere has used this legend:—

"Ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit dare stir abroad;
The nights are wholesome; then no planets strike,
So hallowed and so gracious is the time."

However that may be, it is certainly true that many evil spirits are held in check by the coming of Christmas. Christmas assuaged the spirit of oppression at the South, and brought rest to the slave; it pacifies the strife of parties, and makes a vacation in the bitterness of politics; it suspends the quarrels of sects. The hard bigot on one side and the sharp infidel on the other take each other's hands over the child's cradle. The man who bitterly attacks Christianity, and he who defends it with an equal bitterness, enjoy a kindly Christmas side by side. All this is a presage of the time when wars shall cease; when the whole Church shall be one; when the Christ of love and truth shall be everywhere accepted, obeyed, and loved, and the knowledge of God shall fill the earth as the waters cover the sea.

JAMES FREEMAN CLARKE.

JOHN GREENLEAF WHITTIER,

POET, EDITOR AND REFORMER.*

In the recent death of John G. Whittier, one of the bright stars in the galaxy of American poets has disappeared. Only Dr. O. W. Holmes now remains of that illustrious group of present century authors who have given so much just fame to American literature. In that select circle of poetic writers, including Bryant, Longfellow, Lowell, Holmes, and Emerson, Whittier held a characteristic place, unparalleled and unchallenged by any other. He has been called the "Burns of America"; and certainly in the power of reaching the popular heart with his songs and lyrics, he stands pre-eminent among all the others. A short summary of the main facts of his career, together with glimpses into his personal and home life, will at this time, it is believed, be of special interest to all the readers of his inspiring poetic strains. To these facts have been added a "Study Outline" of Whittier's poetry, for the use of Guilds, Religious Study Classes, Unity Clubs, and others who may wish to take up at this time a winter's study of his life, poetry and religious faith.

*A study sketch for the use of Unity Clubs, Guilds, etc.

BIOGRAPHICAL SKETCH.

John Greenleaf Whittier came of a line of noble ancestry. Thomas Whittier, the first of the family in this country, was born in the year 1620, and sailed from England for Boston, Mass., in April, 1638. Thomas had ten children, of whom Joseph was the great-grandfather of our poet. John Greenleaf Whittier was the second of a family of four children, and was born at Haverhill, Mass., Dec. 17, 1807. The mother of the poet was a devoted disciple of the Society of Friends. For many generations the ancestors of the poet suffered religious persecutions, and thus the deeply religious nature of his parents was impressed on the poet. In the beautiful valley of the Merrimack, in the same region, first in the town of Haverhill and then in Amesbury, some nine miles distant, Whittier passed nearly his entire life.

The birthplace and early home of Whittier was a lonely farm-house, situated three miles north-east of Haverhill. The winding road leading to it is the one described in "Snow-Bound." The poet's life here was that of the New England farm boy of that time. The reading material which found its way into farmer Whittier's house consisted of the almanac, the weekly paper, and "scarce a score" of books and pamphlets. A copy of Burns which the Quaker boy had bought first opened his eyes to the beauty in homely things, and in familiar and humble scenes he found the "tender idyls of the heart." Thus grew up the Quaker farmer's son, receiving those impressions of nature and home life he was afterward to embody in his popular lyrics and idyls.

When nineteen years of age, he sent his first poem to the *Free Press* in Newburyport. For two years at this time he attended the academy at Haverhill. In the winter of 1828–29 he went to Boston to study and read, and here he did his first editorial work. In 1830 Whittier went to Hartford to edit the *New England Weekly*

Review. He soon returned to the farm at Haverhill, where he spent the next five or six years of his life. In December, 1833, he attended, as secretary, at Philadelphia, the first meeting of the American Anti-Slavery Society, of which he remained an active member so long as it existed. In 1835–36 he was a member of the Massachusetts legislature. In 1836 he moved to Philadelphia, where he became the editor of the Pennsylvania *Freeman*, the office of which was afterward sacked and burned by a mob. From this time on Whittier was one of the most active anti-slavery men in the country, writing pamphlets, editorials, and poems against this great evil.

In 1840 Mr. Whittier removed to Amesbury, where he continued to reside until 1876, when he went to live with relatives at Danvers, Mass. His life has been a very quiet one, wholly devoid of tragic or dramatic incidents, unless we except some of the narrow escapes from mobs during the anti-slavery excitement. The only notable events in his life have been the issues of his successive volumes of poems. The publishers of the *Atlantic Monthly* gave a dinner in honor of Whittier on his seventieth birthday (Dec. 17, 1877) in Boston. Invitations were sent to the leading poets and writers of New England and New York, and between sixty and seventy guests were present.

WHITTIER'S HOME LIFE.

The life of Whittier at Amesbury was very uneventful. He was never married, but was sincerely and wholly attached to his home, and found all his pleasure and consolations in the society of his mother, sister, and aunt. His sister Elizabeth was writing verses at fifteen, and remained throughout life his nearest companion. In "Hazel Blossoms" Whittier has printed a few of her poems. The maiden aunt, Mercy Hussey, whose charming picture in "Snow-Bound" readers will remember,—

> "The sweetest woman ever fate
> Perverse denied a household mate,"—

died in April, 1846. Whittier's venerable mother lived until 1857, while Elizabeth died in 1864. Amesbury, the home of Whittier for so many years, is a small rural town of three thousand inhabitants, and covers a gentle hillside that slopes down to the Merrimack. Whittier's house was a white painted structure, standing at the corner of two streets, and having numerous forest trees in front. After 1876 the poet passed only a part of each year at Amesbury, his other home being Oak Knoll in Danvers, where he resided with distant relatives.

The study at Amesbury is the place where most of the poet's finest lyrics have been written. Upon one side of the room are shelves holding five or six hundred volumes. On the walls hang oil-paintings of views on the Merrimack River. Everything in the room is as "neat as the wax-cell of a honey-bee." Here many a noted man, author, and philanthropist met with that genial welcome which was so certain to greet each caller. Whittier's friendships were faithful and lasting. Among these may be mentioned those with Sumner, Dr. Howe, Garrison, Lowell, Seward, Henry Wilson, Lydia Maria Child, Longfellow, Emerson, Holmes, and many others. But for the full appreciation of Whittier one must go among the people of Amesbury and his native Haverhill. Though they may not have rightly estimated him as a poet, they loved him as a man and a neighbor. Always democratic in his feelings, the reputation he won as a man of letters did not in the least lessen his kindly interest in and familiarity with all classes of his townspeople.

WHITTIER'S SUBJECTS AND THEIR TREATMENT.

If the poems of Whittier now recognized and collected in his latest editions could be compared in their present form with their original phraseology, readers would be astonished at the sharp and resolute pruning to which they have been subjected. His readers would also discover that his greatest strength was manifested in his treatment of moral themes, and in his power to tell a story simply and melodiously. First of all, he may be considered as an artistic observer of the landscape. The forms and colors of nature made vivid and lasting impressions on his mind, and the scenery or background of his poetic compositions is always strong and impressive. He knew nature intimately and minutely, as it may be seen in the White Mountain region, the Merrimack Valley, and along the central New England seacoast.

Whittier's treatment of most of his poetic themes has been strongly ethical rather than artistic. He never aimed to "say fine things in a fine way." He never sung simply for art's sake, but was ever impelled by some deep moral impulse, some tender touch of affection or emotion, or because of an instinctive spiritual aspiration which must needs find poetic expression.

WHITTIER'S ETHICAL AND RELIGIOUS TEACHINGS.

Whittier's nature was of a strong and keenly sensitive moral fibre. Every nerve-cell of his moral consciousness was alive to the deep meanings of the life about him. In him the ethical instinct and the Quaker habit of patiently listening for the guidance of "the still, small voice" seemed to be sweetly and sanely wedded together. He had no bitter cynicism or heated malignity of disposition: no hasty, discordant notes escaped him. In civic matters and national affairs he was too sure of the justice of his plea to descend to the low levels of partisan defamation or political trickery. Having no malice in his heart, he had none to express to his fellow-men. Whittier had an intense faith in the Eternal Goodness at the heart of all life and of all things. He believed that

> "The riddle of the world is understood
> Only by him who feels that God is good,
> As only he can feel who makes his love
> The ladder of his faith and climbs above
> On th' rounds of his best instincts."

The religious faith of Whittier was in just keeping with his whole other life, simple and trustful, hopeful and triumphant. His was the religion of the spirit, of the heart's best impulses, of the moral Ought, of the "Good Samaritan," and of the father of the "Prodigal Son." Whittier's normal moral sense utterly condemned the old sacrificial, retributive theology and the mechanical, commercial "plan of salvation." He always insisted that God ought to be as good as his children, and that "nothing can be good in Him, which evil is in me." Whittier belonged to the prophets of the new conception of Christianity as a life, and not a dogma, a spirit, and not a profession; and thus he found himself in full and hearty consonance with the liberal religious affirmations of to-day. He was, in fact, often called the "Unitarian Quaker poet." Whittier's religious faith was bound up in the Fatherhood of God and the Brotherhood of man: it laid supreme emphasis on the two great commandments, and it placed the spiritual above all other elements in religion as the one essential.

He was the recognized hymn-writer of the liberal communion of souls. As has no other poet among us, he has voiced the common faith and the positive convictions of all free, generous, sympathetic minds. Our debt of gratitude to Whittier in this respect cannot be overestimated; for, in his simple heart-poems and spirit-songs, he has handed down to future generations the sweetest canticles of our broadest hope and divinest love. In his poem of "The Eternal Goodness" Whittier has given, perhaps, the best, because the most candid, confession of the deepest hungers and needs of his own personal life and of his own religious faith. It touches high water-mark as the tenderest and bravest spiritual voicing of the best thought and faith of to-day.

OUTLINES FOR FIVE STUDIES OF WHITTIER'S POETRY.

No. I.—New England.

"Old summer pictures of the quiet hills."

(*a*) *New England Scenery:* Hill-top, Summer by Lake, Kenoza Lake, Mountain Pictures, Among the Hills, Sunset on Bear-camp, Seeking Waterfall, Merrimack, Our River, Revisited, June on Merrimack, Prophecy of S. S., Preacher, Countess, Miriam, Hampton Beach, Palatine, Trailing Arbutus, Pictures, Old Burying-ground, St. Martin's Summer, Last Autumn Walk, Lines Agric. Exhib., For Autumn Festival, Snow-Bound, Clear Vision, Pageant, Nature at Worship, To H. P. S., A Summer Pilgrimage, Storm on Lake Asquàn, The Wood Giant, Birchbrook Mill, Sweet Fern, The Homestead.

(*b*) *New England Home Life:* Snow-Bound, Mountain Pictures, Among Hills (Prel.), Prophecy of S. S., To Schoolmaster, Countess, Huskers, Pumpkin, Songs of Labor, Preacher, Child Songs, Little People, In Child Life, Pastoral Letter, Massachusetts to Virginia, Pine-tree, Moloch in State Street, Our State, Last Autumn Walk, May Flowers.

(*c*) *New England Ballads and Legends:* Mogg Megone, Funeral Tree, Mary Garvin, Truce of Piscataqua, Garrison of Cape Ann, Grave by Lake, Vanishers, Norembega, Cass. Southwick, Exiles, King's Mis-

sive, In Old South, Extract from New England Leg., Witch's Daughter, Witch of Wenham, Changeling, Calef in Boston, Skipper Ireson, Swan Song, Wreck of Rivermouth, Dead Ship, Double-headed Snake, Kathleen, Sycamores, Cobbler Keezar, Maud Muller, Ranger, Telling the Bees, Amy Wentworth, Countess, Maids of Attitash, Sisters, Marguerite, How the Robin Came, Banished from Massachusetts, Bay of Seven Islands, The Wishing Bridge.

No. II.—Heroes and Heroism.

"Ye have the future grand and great,
The safe appeal of Truth to Time."

(*d*) *Heroes of Freedom:* Song in Desert, Slave Ships, Panorama, Christian Slave, To W. L. Garrison, Pastoral Letter, Relic, Massachusetts to Virginia, Texas Lines in Washington, Branded Hand, Pine-tree, Crisis, Thy Will be Done, Word for Hours, Ein Feste Burg, Watchers, J. C. Fremont, To Englishmen, Astræa at Capitol, The Proclamation, Anniversary Poem, At Port Royal, Pæan, Curse of Christian Brother, Ichabod (Webster), Lost Occasion (Webster), Rantoul, Stanzas, Moloch, Sabbath Scene, Rendition, Lines, Haschish, Burial, Pass, What of Day, John Brown, Eve of Election, Barbara Frietchie, Mantle of St. John, What Birds Said, Battle, Laus Deo, To Thirty-ninth Congress, After Election, Hive at Gettysburg, Howard at Atlanta, Emancipation Group, Jubilee Singers, Golden Wedding, Sumner, Garrison, Toussaint, Reformers of England, Elliott, To Ronge, Freedom in Brazil, Garibaldi, Lexington, Thiers, Our Country.

(*e*) *Heroes of Duty and Service:* Nauhaught, John Underhill, Randolph of Roanoke, Angels of Buena Vista, Lines on Fly-leaf, Brother of Mercy, Abraham Davenport, Conductor Bradley, "I was a Stranger," Trailing Arbutus, Channing, G. L. Stearns, Hero, Bartlett, At Schoolclose, Bryant, Poet (Longfellow) and Children, Moral Warfare, Reformer, What Voice Said, Voices, Seed-time, Harvest, The Cross, Mulford, An Artist, In Memory, A Greeting.

No. III.—Trust in the Eternal Goodness.

"To one fixed trust my spirit clings,—
I know that God is good."

(*f*) *In History, Trial, and Sin:* Questions of Life, Andrew Rykman's Prayer, Common Question, Shadow and Light, Prayer of Agassiz, In Quest, Dream of Summer, Clear Vision, To A. K., Summer by Lake, Wish of To-day, Tauler, My Psalm, Seeking Waterfall, My Trust, Reformer, Legend St. Mark, Seed-time, Harvest, Chapel, Burial of Barbour, Thy Will be Done, Ein Feste Burg, Astræa at Capitol, Battle, Autumn, Laus Deo, Peace Convention, Italy, Disarmament, My Triumph, Human Sacrifice, A Woman, Pressed Gentian, Two Rabbis, Answer, Funeral Tree, Grave by Lake, Old Burying-ground, Cry of Lost Soul, Divine Compassion, Robin, Two Angels, Minister's Daughter, The Eternal Goodness, A Summer Pilgrimage, Hymns of Brahmo-Somaj (III.). Overruled.

(*g*) "*Our Master*": Holy Land, Palestine, Chapel, Human Sacrifice, My Dream, Overheart, Trinitas, The Rock, St. Helena Hymn, Meeting, Miriam, Vesta, The Healer, Our Master, Hymn, "O Painter," Rabbi Ishmael, The Light that is Felt, Easter Flowers.

(*h*) "*The Silent Land*": My Soul and I, My Dream, Red River, River Path, A Mystery, Follen, Singer, To L. M. C., Within Gate, Bayard Taylor, Angel of Patience, Lucy Hooper, To my Friend, Gone in Peace, Vanishers, Her Windows, Sea Dream, Dead Feast, Brother of Mercy, Garrison, Traveller at Sunset, At Last, Revelation, In Memory, Rock Tomb of Bradore, The Reunion.

No. IV.—The Essence of Religion.

"To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

(*i*) *Creed and Deed:* Clerical Oppressors, Pastoral Letter, Curse of Charter-breakers, A Sabbath Scene, On Prayer-book, Lines on Gallows, Dream of Pio Nono, To (*Woolman's Journal*) David Neall, Friend's Burial, By Works, Requirement, Worship, Men of Old, Gift of Tritemius, Hermit of Thebaid, Brother of Mercy, Hymn, Meeting, Dole of Jarl Thorkell, Miriam (Good Shah), Brewing of Soma, Vision of Echard, What the Traveller Said, The Two Loves, Adjustment, Saint Gregory's Guest, Requital, Mystic's Christmas, Story of Ida, Two Elizabeths, An Artist.

(*j*) *Brotherhood:* Mary Garvin, Preacher, Quaker Alumni, Spiritual Manifestation, Pennsylvania Pilgrim, King's Missive, Star of Bethlehem, Questions of Life, Shadow and Light, The Word, Miriam, My Soul and I, Forgiveness, The Voices, Prayer Seeker, Giving, Taking, Democracy, Poor Voter, Conquest of Finland, "O Lonely Bay," Chicago, King Solomon, Problem, Peace Convention, Disarmament.

No. V.—Personal.

"I feel the earth move sunward,
I join the great march onward."

(*k*) *The Friends:* Barclay of Ury, In Old South, Quaker of Old, Chalkley Hall, Daniel Webster, Christian Tourists, William Forster, Joseph Sturge, Abram Morrison, Anniversary Poem, First Day Thoughts

Meeting, "Fair First Day," Call of Christian, Samuel J. Tilden, A Welcome to Lowell, The Poet and the Children.

(*l*) *John G. Whittier:* Snow-Bound, To my Sister, Elizabeth Whittier, Barefoot Boy, To Schoolmaster, In School Days, My Playmate, Memories, Benedicite, Last Walk, Tent on Beach, Lines in Book, Reward, Prisoners of N., What of Day, Summons, Waiting, Answer, Hymn, Burns, Proem, Dedication to Songs, To J. T. Fields, First Flowers, My Namesake, A. Rykman's Prayer, My Psalm, My Triumph, My Birthday, Hazel Blossoms, At Eventide, Response, St. Martin's Summer, A Name, Winter Roses, My Trust, Greeting, An Autograph, The Legacy.

REFERENCES.— Consult Kennedy's biography (New York: Funk & Wagnalls, 1892) and Underwood's biography; also Shepard's "Pen Pictures of Modern Authors," and Gannett's "Outlines of Whittier," and recent magazine and newspaper articles.

LIST OF WHITTIER'S PRINCIPAL WRITINGS.

POETICAL WORKS.—1. Legends of New England, in prose and verse (1831). 2. Mogg Megone (1836). 3. Ballads (1838.) 4. Lays of my Home (1843). 5. Voices of Freedom (1849). 6. Songs of Labor (1850). 7. The Chapel of the Hermits (1853). 8. The Panorama (1856). 9. Home Ballads (1860). 10. In War Time (1863). 11. Snow-Bound (1866). 12. The Tent on the Beach (1867). 13. Among the Hills (1869). 14. Miriam (1870). 15. The Pennsylvania Pilgrim (1872). 16. Mabel Martin (1874). 17. Hazel Blossoms (1875). 18. The Vision of Echard (1878). 19. The King's Missive (1881). 20. The Bay of Seven Islands (1883). 21. St. Gregory's Guest (1887).

PROSE WORKS.—1. Justice and Expediency, an anti-slavery pamphlet (1833). 2. The Stranger in Lowell (1845). 3. Supernaturalism in New England (1847). 4. Leaves from Margaret Smith's Journal (1849). 5. Old Portraits and Modern Sketches (1850). 6. Literary Recreations (1854).

Whittier has also made several collections, among which may be mentioned "Child Life," a collection of poems for and about children, "Child Life in Prose," "Songs of Three Centuries," etc. The first collection of Whittier's poems was published in 1838. The first complete edition of his poems was published in Boston in 1857. Houghton, Mifflin & Co. of Boston now publish seven complete editions. "The Diamond Edition," $1, "The Household Edition," $2, "The Family Edition," $2.50, and "The Illustrated Library Edition," $4, are the most popular. Several of the separate poems are also issued singly with illustrations, including "Snow-Bound," "The Vision of Echard," "Mabel Martin," etc. The "Whittier Birthday Book," by Elizabeth S. Owen, contains selections from his poems and prose, $1. The "Whittier Leaflets," edited by Josephine E. Hodgdon, for schools, libraries, and homes, has a biographical sketch of Whittier, with many illustrations, 48 cents. A "Whittier Calendar" has also been issued.

H. D. STEVENS.

Menomonie, Wis.

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*AN IMPORTANT NEW WORK ON THE GOSPELS.**

Wendt's "Teaching of Jesus" is a remarkably able and fresh treatment of a great subject. Prof. Wendt has not approached the subject blindly. And in the German the part which is here translated is preceded by a very strong and convincing volume upon the subject of New Testament Introduction, and, more specifically, the Synoptic Problem. It is in this volume that the author discusses the relative value of his sources. He finds the Synoptics more trustworthy than the Gospel of John, and of the Synoptics he gives the priority to Mark. In this he is in full agreement with the best modern scholarship. He is likewise on firm ground when he makes choice of the Matthew Logia, which, so far as we can extract it from the First Gospel, is of equal authority with Mark. It will at once appear that this relieves the New Testament theologian of many "weights and sins" which have "so easily beset" him in the past. The story of the miraculous conception is here admitted to be an after-growth, and treated as such. It is seldom that the author gives attention to matter added by Luke. Especially does he repudiate the statement made by Luke that the dove

* THE TEACHING OF JESUS. By Hans H. Wendt, D.D., Professor of Theology, Heidelberg. Translated by Rev. John Wilson, M.A. Two volumes. pp vii, 408, 427. New York: Charles Scribner's Sons. $2 50 per volume.

"in bodily form" descended upon Jesus at the baptism. Yet Dr. Wendt is not disposed to set Luke aside altogether, even when he contains new matter: indeed, he is inclined to add to the new matter thought to be contained in Luke, by suggesting that the parable of the marriage feast, as contained in Luke xiv. 16–24, was originally a distinct parable, and was paired by Jesus with Matt. xxii. 1. Wendt's remarks upon Jesus' habit of showing the many-sidedness of truth by enunciating his parables in pairs, with shifting of emphasis, are especially suggestive and original.

A third source to which the author appeals, though in separate paragraphs at the end of his chapters, is the Logia of John. He has been accused of resurrecting a defunct theory in regard to the Fourth Gospel. But this is no crime, provided the evidence for it is sufficient. As for myself, I cannot avoid the belief that John's Gospel, as we know it, is a production of the second century; but none would be more glad than I to accept the evidence which would restore it to its old place as the "spiritual gospel." Dr. Wendt finds that the Johannine Logia is not in disagreement with the Synoptics, but presupposes and supplements them. The theory is certainly worthy of serious consideration. In any case, the author's critical views are so closely allied to Dr. Cone's that the reader of "Gospel Criticism and Historical Christianity" will devour the "Teaching of Jesus" with avidity.

Dr. Stevens of Yale, in his Paulinism, following Baur and Pfleiderer, has done valuable service in showing how Paul's conversion and the peculiar bent of his preaching are quite fully explained in the previous affair with Stephen. To attempt such an explanation in the case of Jesus' (repentance and) baptism by John might seem sacrilegious even to a Unitarian. Indeed, Wendt does not attempt to explain Jesus' consciousness of his mission in a purely naturalistic way. Yet the most suggestive words I have seen in explanation of Jesus' leaving the shop and donning the robes of the teacher at the particular time he did are these words of Wendt on the development of Jesus' religious mode of view. Jesus was, he argues, aroused as it were from his dogmatic slumbers by the intense moral earnestness of John. And, according to some of the old MSS., the Bath Qol (daughter of a voice) whispered in his ear as he ascended out of the water after his baptism, "Thou art my son: this day have I begotten thee." If we accept the substance of John's preaching as reported by Mark and the Matthew Logia, John's repeated statement that he was the forerunner of Messiah would account for the sudden changes that now took place in the life of Jesus.

The forerunner is, in the Old Testament, not the forerunner of Messiah, but of Jahveh. In fact, the new Testament has combined two distinct and antagonistic ideas of Messiah; for the forerunner of Jahveh is himself the Messiah. There were many Messianic ideas afloat in the time of Jesus. Some of these were noble and spiritual, others were ignoble and materialistic. The temptation, then, is naturally to be explained as Jesus' inner struggle in making the choice between these various ideals of his countrymen. The sequel shows that he did not adopt any of these as a final statement of the work of the kingdom of God. Wendt believes that Jesus was conscious of his Messianic dignity from the time of his baptism, but revealed his plans to his disciples gradually, as they were able to understand him. Such a view is possible certainly, though there are several passages in the Synoptics that can be better explained on the supposition that Jesus did not stop growing in *sophia* or even changing his plans at the time of his baptism.

Wendt's statement of Jesus' conception of the kingdom of God is especially to be commended. There is no effort made to add to Jesus' sayings meanings which are not there. Nor does he go to the opposite extreme of reducing every saying to its lowest terms, and then maintaining that it means this much and no more. The author has a keen appreciation of the lofty moral and spiritual revelations of Jesus, and he has also the power of stating these in strong, vigorous language. In writing of the Jewish conception of the Messianic age, he says the Jews thought that the head would be a king. Jesus keeps the notion of a kingdom, but at its head is not a king, but a father. The divine government is a paternal government, and in it grace abounds.

It has often been asserted that the Bible is a unit, but it has never been proved.

The unity of Jesus' teaching has often been assumed; but this, also, is no easy thesis to establish. Yet Wendt has succeeded in a marked degree. And his success is due to the fact that he makes all Jesus' sayings centre around his conception of the kingdom of God. He says, "We must first of all recognize the grand *inner unity* of this teaching." But in the same paragraph he adds: "As to the many details and applications of his teaching, he certainly at first, from given occasions and inducements, became conscious, with natural faculty of judgment, of what ought to be said and done in right correspondence to the circumstances. Just on this account we can also speak of a development of his views during the period of his Messianic work, since the progressive experiences which he made furnished him with motive and material for a progressive formation and application of his doctrine."

A. B. Curtis.

Tufts College.

BURSTING THEIR SHACKLES.

Every year the creeds of Orthodoxy become more and more intolerable to independent, thoughtful, and conscientious minds. Recently two men of high character and of great eminence in their respective denominations (the Methodist and the Presbyterian) have publicly withdrawn therefrom because they could not consent longer to confine their thinking within creed bounds. One is Rev. W. H. Scott, D.D., president of the Ohio State University. The other is Rev. Lawrence M. Colfelt, D.D., pastor of the Oxford Presbyterian Church, Philadelphia, one of the largest and most influential societies in that city.

PRESIDENT SCOTT.

President Scott's action naturally produced a great sensation in Columbus and the whole State of Ohio. After sending the letter, which appears below, to the Methodist conference, of which he was a member, he addressed the students of the university assembled for chapel service, as follows: —

"You stand so close to me here that whatever deeply affects me must influence you. I wish, therefore, that you should clearly understand an act which I have just done; and I take this occasion to tell you of it, and to make a short statement about it. Last Saturday I sent the following letter to the bishop and members of the Ohio Annual Conference of the Methodist Episcopal Church:—

"*Dear Fathers and Brethren,*—I return herewith my certificates of ordination, and withdraw from the ministry and membership of the Methodist Episcopal Church. I do this for the sake of truth and conscience, being convinced that I ought to enter a freer and, as I humbly believe, a larger religious life. It is my desire that the ties of friendship with the members of the conference and of the church, which has been cemented by so many years and so many pleasant associations, may not be loosened, and that I may never cease to be in fellowship with all who live, or are trying to live, the life of the spirit.

"Sincerely and fraternally yours,

"W. H. Scott.

"What do I believe? I believe that all men are the children of God. God and the human soul are of the same nature, as a human father and his child are of the same nature. Some of us are ignorant children, some are thoughtless and disobedient, but still the children of God.

"The true life is a life of love and obedience to our Father. Some are of finer mould and more fortunate circumstances than others; and, having chosen wisely, they are in close sympathy and fellowship with him. That sympathy and fellowship are shared by all men according to the strength and clearness of their spiritual nature. There are in our time Isaiahs, Johns, and Pauls, who know God face to face, and whose souls are glorious with his presence.

"The condition of receiving his conscious love and inspiration is that we shall, by holy trust and self-surrender, come into harmony with him, accepting his will and yielding ourselves as the medium of his spirit. Jesus put himself completely at one with God, and his life was therefore the most perfect that has been known among men. This end I also seek, and to this end I humbly and earnestly call each of you.

"I believe it is the duty of all men to love God as their Father with all their hearts, and to love their fellow-men as themselves."

The Conference has accepted Dr. Scott's

resignation,—it could not do otherwise,—but his action is felt to be a severe blow to its creedal and sectarian position. It cannot fail to tell strongly in favor of more liberal religious thinking in the State, and especially in the university.

DR. COLFELT.

Dr. Colfelt is a Princeton man, a brilliant preacher, greatly beloved by his church, and of much influence in Philadelphia and in his denomination. The following is the letter which he addressed to his church, announcing his change of views and resigning his pastorate:—

To the Session, Board of Trustees, and Congregation of Oxford Church:

Having experienced a very considerable change in theological belief, I deem it no longer compatible with my ordination vows and my conscience to continue as your minister, sincerity being above all things vital to the preacher. I can conceive of nothing baser than for one to believe one system of truth in his heart and expound another with his lips.

To be consciously at variance with the tenets of one's church, and use one's position not to indoctrinate and fortify, but to undermine and destroy the congregation's belief in those tenets, is a part too disingenuous for a manly minister to play. Better a thousand times sacrifice the emoluments of the most popular ministry, face poverty, rend asunder the most tender ties, pluck out one's eye, than violate in the most sacred office on earth the integrity of one's conscience.

Convinced, therefore, that I cannot sincerely preach the Presbyterian dogmas from your pulpit, and with an eye single to the peace and prosperity of Oxford Church, I herewith tender my resignation as your pastor and retire henceforth from the Presbyterian ministry.

Believe me that this step has not been taken without the utmost deliberation, and without much struggling and suffering.

For all the patience and loving kindness which I have received universally at your hands I am profoundly grateful. Invoking the choicest blessings of Almighty favor on the entire church, each office-bearer, every household and especially on the young people, and begging of you but one final kindness,—namely, that you will spare me the formal farewell,—

I am yours affectionately,

LAWRENCE M. COLFELT.

Philadelphia, September 19.

PRAYER.

I pray so ill I am ashamed to pray;
And marvel oft can He who reigns on high
Give heed to my poor inarticulate cry,
Who, stammering, would my childish wants convey,
Yet know not what to wish nor how to say.
They seem such little selfish things that I
Most care to ask of God's great majesty.
And, sighing thus, I went upon my way.
Then in a friend's house came his little boy,
And prattled to me, full of eager joy;
But I, to construe baby-tongue unskilled,
The father's face with questioning glances scanned.
Then, smiling on his child with eyes love-filled,
The father said, "But I can understand."

W. WALSHAM WAKEFIELD.

A STATUE OF STARR KING.

On Wednesday, October 26, a noble bronze statue of Rev. Thomas Starr King was unveiled in the Golden Gate Park, San Francisco, in the presence of an immense throng.

The day chosen for the ceremonies was fine. Such a gathering of the pioneers of the city and the State—the men who have made the city and the commonwealth what they are—has rarely been seen. Mr. J. B. Stetson, the president of the Starr King Monument Association, presided, the invocation was offered by Rev. Charles W. Wendte, the orator of the day was Mr. Irving M. Scott. The curtain that hid the statue from gaze was drawn aside by three boys, the grandsons of the great preacher. Mr. Stetson spoke in part as follows:—

"More than thirty years ago, when our country was in peril, and when patriotic men were anxious for the safety of our nation, there were none among the stanch friends of the Union who more freely gave their influence and talents, or with loyal and eloquent words did more to save our nation, than Thomas Starr King. From north to south on the Pacific Coast his voice was heard cheering and encouraging the patriotic and loyal in their devotion to their country. His name was synonymous with loyalty and devotion to the Union, and every valley of the State echoed and re-echoed his patriotic utterances.

"With these recollections of him, his old associates and friends, believing the time had come when an effort should be made to

perpetuate his memory in some lasting tribute, met on the 27th of June, 1887, and formed themselves into an association, the purpose of which was to erect to his memory a statue which should stand for all time to come as a tribute to his loyalty and patriotism. The committee engaged the eminent sculptor, Daniel C. French of New York, who has produced the figure in bronze, which, in the opinion of relatives and intimate friends, closely resembles in form and feature our compatriot and eloquent friend.

"The funds for the payment of this work were contributed by his coworkers and friends in California, and to-day we have met to unveil the work of the sculptor and artisan done in granite and imperishable bronze.

"On the die we have chiselled, as our last tribute in language to the citizen, scholar, and patriot, these words: '*In him eloquence, strength, and virtue were devoted with fearless courage to truth, country, and his fellow-man.*'

"It is our privilege that the grandchildren of the man whose form and worth are here perpetuated will now draw aside the flag that drapes this tribute of a grateful people, and may this faithful copy of Thomas Starr King tell the story of loyalty and patriotism as long as the Western breezes are here to fan its brow."

The following are a few paragraphs from the oration of Mr. Scott:—

"At the breaking out of the Civil War in the United States Starr King was in the prime of manhood, and armed *cap-à-pie* for the great struggle. His mind, great and strong, was replete with learning, upon whose abundant and well-arranged stores he could readily draw for use. His rare faculties were in equipoise, his fertile imagination consorting with his sound judgment. His apprehension took in at a glance the value of the premises presented, and his reason rarely deduced therefrom wrong conclusions.

"He was physically and morally brave. For him personal danger had no terror. Believing in the right, as God gave him to see the right, he bravely battled for the right, however great the odds might seem against him. Whatever he conceived his duty he fearlessly did.

"He inspired others with his convictions of right and duty. He won the confidence, esteem, and hearts of the people. Men heartily responded to his appeals, some offering themselves to do battle for the Union, and others contributing in no stinted measure their gold, silver, and other treasures for the relief of the disabled Union soldiers.

"We do not say that Starr King determined for California the course which she pursued; but we do say that he was a most potent factor in effecting that determination, and in keeping the State in her Union orbit; and, further, that it is more than probable that his efforts effected in the aggregate a greater contribution to the sanitary fund than those of any other individual on the Pacific Coast.

"In the progress of the war he lived to see the tide of battle turning in favor of the Union 'cause. He held the interests of the North and the South a unit. His patriotism was too lofty and broad to be limited by State or sectional lines. It had for its model the patriotism of Washington, which knew no North, no South, no East, no West, but knew their union as an integer.

"In the darkest hours of the great struggle he did not despair of the ultimate triumph of the Union, but he lived not to witness that final triumph. His overtaxed energies gave way a year before the final surrender of the Confederacy, and in the early spring of 1864 'he fell at his post doing duty.'

"No words can depict the sorrow felt in California over his death. The whole State felt the loss to be irreparable. But both the State and the country rejoice that he lived. He is one of America's immortals."

OUR TITANS.

While the bells were still tolling for Curtis, the watchers announced the death of Whittier. Aside from Lincoln, it is probable that America has produced no other man so universally loved as the good Quaker poet.

We have had geniuses of larger mould, but none of finer mould; many greater, none better; many whose intellects ranged a wider field and compassed a deeper philo-

sophy, none whose spirit towered into a clearer and purer atmosphere. Other poets have been more deeply admired: no other has been accepted as a safer and truer guide in the pathways of life. He was the home-singer, the fireside friend. No sarcasm or hatred or cutting criticism ever for a moment made him seem a stranger to the common heart.

Thirty to fifty years ago what a group of Titans America had! Not men of brawn, but men of brain. How grandly the new life of the nineteenth century surged up through them into an undying literature! That was a literary age not unworthy to be compared with the age of Elizabeth in England, the age of Corneille in France, the age of Lorenzo in Italy, the age of Augustus in Rome. It was a literary age because it was a reform age. All abuses were being attacked. The terrors and the irrationalism of Puritan theology were in the death struggle. Slavery was confronted by a relentless foe. Unitarianism, Universalism, rationalism, equality, and liberty were battling to the front. It was a literary battle.

William Ellery Channing, the father of our whole great reform literature, lived on into the prophetic day. William H. Channing, Theodore Parker, Henry Ware, were already at the helm. William Alger, James Freeman Clarke, Edward Everett Hale, and Starr King, Beecher, and Chapin were coming on. Never was the pulpit of any nation at once so cultured and so true.

In the more immediate walks of literature what pilgrims of light were on the march! Emerson, Longfellow, Hawthorne, Bryant, Holmes, Lowell, Whittier, Higginson, Whitman, Saxe, Stedman, Margaret Fuller, Mrs. Stowe, Julia Ward Howe,—what stars in our banner!

In the realms of education and the press were Horace Mann, Edward Everett, Alcott, Ripley, Sam Bowles, Greeley, and Curtis. Every stroke of their matchless pens was for greater liberty, physical and mental; for a higher refinement, social and moral.

On the national platform were Clay, Webster, Sumner, Burlingame, Garrison, Phillips, Wilson, and Lincoln,—men who lifted politics above stump-speaking and campaign-slandering and ward-working into the range of political philosophy, and gave it the dignity of statesmanship and the force of moral conviction and the grace of culture.

History was being written with patriotic and reform purposes. Motley and Frothingham and Bancroft and Hildreth and Prescott were lifting the veil from the beginnings of American progress and tracing the lines of light into a freer day.

The old false saying that reforms come up from the masses had a significant rebuke. Our great age of reform, as every great age of reform, came down from the thinkers and scholars. It originated in quiet studies and small parlor gatherings of the mentally elect. Many of its real leaders and inspirers were quiet men of letters who never held office, seldom appeared in the crowd, and were slightly known to the masses. It was a reform that came down, as the light and the rain, from the upper sky,—a mighty dream of the idealists that sang itself into poetry and flowed out into essay as fresh and cheering as a June landscape.

Mrs. Stowe's "Uncle Tom" and Lowell's "Hosea Biglow" and Phillips's classic orations and King's sermons for the Union and Greeley's editorials and Beecher's prayers swept the northern hemisphere from Maine to California with a breath as clear and healing as mountains and pine forest ever exhaled. It was not a reform from the masses, but from the dreamers of human brotherhood. Because it was sublimely moral, it was cultured and fine. Noble sentiment, by a decree of God which runs through all the working of the human soul, clothes itself in elegance.—*W. S. Crowe, in the Universalist Record.*

THE TUSKEGEE INDUSTRIAL INSTITUTE.

Since the founding of the Tuskegee Normal and Industrial Institute at Tuskegee, Ala., the students have erected almost wholly by their own labor 15 buildings, large and small. During the last school year the 511 students at Tuskegee paid toward their own expenses in labor $25,085 and $6,582 in cash. By these payments in cash and labor the students paid their own board bill; but the $50 a year, the cost of teaching each one, they are wholly unable

to pay, and, if friends do not help in this respect, the institution is compelled to turn the students away. Friends wanting to help pay the whole or any portion of the $50 can communicate with

BOOKER T. WASHINGTON, *Principal.*
Tuskegee, Ala.

LOVE.

Love is like th' eternal sunbeam,
Shed to-day and shed forever;
Like the coming and the going
Of some placid flowing river;
Like the rosy dawn of morning,
Through unending years returning.
Love's dear radiance waneth never
Yesterday, to-day, forever.

J. F. HOWARD.

ONE SUNDAY IN BOSTON.

To the Western Unitarian privileged to spend a few Sundays in Boston the question where to attend church, with a dozen or more pulpits of mark to choose from, is an important and perplexing one. In the present case, however, it was one which long mental habit and strong, if distant, interest helped to settle promptly. To one who has followed the course of Mr. Savage's preaching for the last fifteen years, and noted with special gratitude the service he has rendered the cause of rational religion in the interpretation of the principles of the new scientific philosophy of the day, it was a matter of course that advantage should be taken of the first opportunity to hear him from his own pulpit. Sunday morning arose fair and inviting, making the long ride from Cambridge to West Newton Street a mere pastime. Expectation was duly fulfilled in the ponderous masses of the old-fashioned church,—soon to be replaced with a new structure in the venerated region of the Back Bay, and which many of us are very glad to know is to be called the Parker Memorial Church,—and in the conventional interior, with its too dim, if not too religious, light, falling through the usual stained windows, not unpleasing in effect but poorly symbolizing the clear, vigorous utterances of pulpit. Let us hope the new building on Commonwealth Avenue will not be so "classical" in its architectural designs and finishing as a morning paper describes it, but that it will typify somewhat more closely the new thought of religion and its practical uses to the world. Expectation was met also in the crowded attendance, filling every pew with a closely seated row of eager, sympathetic listeners, compelling my friend and myself to wait several minutes before the out-going crowd in the aisle would permit us to pass to the front and claim the visiting stranger's privilege of a ministerial handshake. A short but severe illness had prevented Mr. Savage writing a new sermon, but we were as well served in the reading of an old one dating twelve years back. The text was from Ecclesiastes, selected with the modern preacher's right to confute rather than to uphold, in a plea for the better understanding and profit of the small familiar sources of human happiness,—an earnest denial of that popular superstition that the worth of life and living depends on their metaphysical estimate and explanation. The good of life lies at the near end, in those known rewards and gains gathered in daily encounter with our kind, and depends far less than we think on those distant conceptions of unattained good the soul is continually dreaming of, even though those conceptions relate to the most cherished dream of all,—immortality. Though he knew this life to be all, yet would he welcome it and pronounce it good, said the preacher. Preceding the sermon, Mr. Savage gave an account of the Unitarian movement among the Icelandic inhabitants of Winnipeg, their peculiar hardships and struggles; and a special contribution was taken up in their behalf, to be disbursed by the Women's Branch Alliance.

The evening brought the privilege of listening to Prof. Peabody in Appleton Chapel. The radical sensibilities of our correspondent were not quite pleased with the sacerdotal atmosphere conveyed in the surpliced boy choir, though their voices were strangely sweet and touching; and it was perhaps only what Mr. Spencer calls the "anti-theological bias," which may be as strong as the theological bias, which prevented complete enjoyment of this portion of the service. We were newly pained and mystified, too, by the use of certain old-time phrases in the prayer and praise portion of the services; but this is an old quarrel which we have

neither time nor the disposition to renew here. Of the sermon, only words of highest praise can be spoken. The text was the first verse of the first Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." The discourse dealt with the moral vices and weaknesses that spring from a spirit of scorn, and was especially adapted to young men, so ready to mistake this and other intellectual diseases for signs of maturing manhood. There is the scorn of the good, that misanthropic distrust of all that is worthy and excellent in human motive, so often affected, or, sadder still, really felt by the young. Then there is the scorn of the bad, which breeds self-confidence or the spirit of injustice and hatred where one of wise and tender charity should exist. Finally, there is the scorn of the unfamiliar, the cheap wisdom that loves to exploit itself in every field and among all classes. This scorn of the unfamiliar is seen in the ignorant "practical" man, as he is fond of calling himself, who estimates all values according to the weights and measures in use in his warehouse or counting-room. Like him, in kind, is the mere academician, the man who knows the contents of his library, rejoices in the title and opportunities of the cultured, but has no more sympathy or understanding of his kind than the pasteboard covers of his books. The preacher did not hesitate to score his own class, reminding us that the scorner's seat was too often filled with the man of learning, the conservatism springing from human coldness and distrust too often finds a stronghold in our great universities. The subject was then applied to the needs of the hour, as this was the Sunday evening before election, followed by a closer application still, to the home politics of Cambridge, where the main issue, trebly important and serious in a university town, is the saloon question. "The real obstacle which the temperance vote has to meet lies not in the open opposition of the liquor-dealers," said the speaker, "but in the cynical distrust and inactivity of temperance-loving people, the scornful stay-at-homes, who lack both faith and courage to give their views legislative effect."

As before said, the discourse was exactly of the right quality for the young listeners for whom it was written. The pity was much greater, then, that these listeners numbered so comparatively small a proportion of the congregation. I could not but wish that the pressure of students at the door had made impossible the accommodation of such large numbers of the bonneted sex and of the resident adult population of the town. Neither of these needed the occasion's benefits so much as those who failed to seek them. An old question presents itself here in new form: How shall we get the young people, especially the young men, to attend church? In this particular case does the reason lie in the wearisome and unmeaning retention of lifeless forms, the too ecclesiastical effect and bearings of the general service, the absence, in everything but the sermon, of that modern rational spirit which alone can win real living interest and co-operation, here or elsewhere? This was the question I asked myself as I left the chapel, deeply moved by all the historic and traditional influences of the place, yet genuinely sad and disheartened for that which was lacking. I thought of the hundreds of fathers and mothers whose constant prayer for the boy's safety took the form of the old-fashioned but commendable hope that he was at church to-night; and then I thought of the boy who was paying a social call instead, or attending a "sacred concert," or assisting in some charitable or philanthropic gathering, and saw how, from his point of view, he seemed to have made the natural and reasonable choice. It must be something more than a sermon, of even such high and uplifting quality as this, to win our growing boys, at college or still in the high school, to a love of church-going; and it is the business of the modern preacher to find the way. It is due to him, however, to say that he is trying to do so.

CELIA P. WOOLLEY.

Take Joy home,
And make a place in thy great heart for her,
And give her time to grow, and cherish her.
Then will she come, and oft will sing to thee
When thou art working in the furrows,—ay,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad:
Joy is in the grace we say to God.

—*Jean Ingelow.*

THE UNITARIAN CONGRESS AT THE WORLD'S FAIR.

We called attention somewhat at length, two months ago, to the Unitarian Congress which is to be held at Chicago in connection with the World's Fair. The time is short for the preparations that ought to be made, and therefore we make no apology for resuming the subject. We doubt if the Unitarians of America generally understand the situation. We doubt if as yet they at all adequately realize the importance of the proposed meeting, as national and international in its character, as having to do with the welfare of our cause everywhere, as something laid upon us by the force of circumstances beyond our control, and as requiring large preparation and the united energies of our whole body, if it is to be carried out as it ought to be and made to tell for our cause as it ought to be made to tell.

Many seem to think that the meeting is simply something devised by the Chicago brethren, or by a few individuals in the West, or, possibly, by the Western Conference, and therefore that the Unitarians of the country at large have no responsibility for it, and need not concern themselves much about it one way or another. The real situation is far enough from this. The World's Fair is a thing of the nation and the world, not simply of Chicago or the West. The series of great World's Congresses of Religion is a part of the Fair. These Congresses are going to come off. All the denominations are invited to participate. The other denominations have accepted, and are throwing themselves into the matter with zeal, seeing in these great meetings such an opportunity to put their thought and their work before the world as will not be likely to come again in a generation. The question before us is, Shall we accept, and use the great opportunity to the fullest extent possible to make our thought known, and to put the cause of liberal Christianity before the world? or shall we weakly drop out of sight, and virtually confess that we have no gospel, no great cause to propagate, no place among the religious forces of this country and the world?

The World's Fair management does not invite *Chicago* Unitarians to hold a Congress in connection with the Fair; it does not invite the *Western* Unitarians: it invites the *whole Unitarian body.* It invites us as one of the important Christian denominations of this country and the world. We are placed side by side with the Methodist body, the Presbyterian body, the Episcopalian body. The same consideration is shown us that is shown them; the same privileges and opportunities are offered us. Can we refuse to accept, without being misunderstood both at home and abroad? Or, if we accept, as we really have accepted already, is there any other course open to us, in honor or self-respect or in good faith to the Fair management, only to make our Congress the best, the largest, and the most representative possible?

The chairman of our Chicago committee has already had extensive correspondence with representatives of our faith abroad, and has encouraging responses from Australia, from Germany, from France, and from Great Britain, and is certain to hear soon from other countries. He finds that a keen interest exists abroad, not only in the Fair, but in this feature of the Fair; and many men of eminence, who are representatives of our thought, are making plans to be present. Everything indicates that we have only to rise to the demands of the situation, bestir ourselves, and put our whole denominational strength into it next year, to make the meeting the largest and by far the most important and far-reaching in its influence of any ever held in our denominational history.

But, to accomplish these results, of course it will be necessary that we have no divided interests. East, West, North, and South must unite; and, above all, our national organizations must throw themselves heartily and without reserve into the enterprise. Our numbers are so small that division cannot fail to be disastrous. Our Western troubles are now happily healed, and we are in condition to act in harmony and union throughout the denomination. If we concentrate our strength, as we now easily may do, beyond question we can make the Chicago Congress a great success.

One cloud is in the sky. That cloud grows out of the action taken recently by the Council of our National Conference to hold the next year's meeting of the Confer-

ence at Saratoga instead of in Chicago. If that action is carried out, of course it will divide our strength, and in the most serious way. We have none too much strength to enable us to make a success in either place alone: it is plain that we cannot make a success in both. What, then, is to be done? In the light of the facts stated above, is there any question what ought to be done? With all respect to the Council of the Conference, we must say we believe they have made a mistake. We believe they will themselves see that they have made a mistake. Happily, it is not too late to correct it.

It has been urged by some that Chicago is not a good place for the National Conference to meet. It is too far West, one says. It will be difficult to get entertainment for the attendants, or there will not be proper accommodations for the meetings. It is urged that the experience of Philadelphia at the time of the Centennial was that people who go to a World's Fair will not attend religious meetings.

The answers to these objections are not difficult to discover:—

1. However far West Chicago is, it is certain that a large part of the American people are going there the coming summer; and it is much that a great Unitarian meeting there can be attended without making any extra journey.

2. To suggest the possibility of lack of good hotel and boarding-house accommodations is to show that one knows nothing about the unparalleled preparations which Chicago is making in this direction. And, as to accommodations for the meetings themselves, we know of no great religious gatherings ever held that have been provided for so amply and admirably as these great religious Congresses are to be. The new Art Institute Building, soon to be completed, will contain two fine halls, each seating from three thousand to four thousand persons, besides a dozen to twenty smaller rooms for committee meetings, section meetings, and smaller meetings of various kinds. This great building is to be placed at the service of the various Congresses. Also, the Auditorium and a number of other of the best places for holding meetings in Chicago have been engaged by the Fair management, and are offered for the use of these meetings, free.

3. The experience of Philadelphia that persons who go to a World's Fair will not attend religious meetings we think does not apply here. The situation is radically different. People who go to a World's Fair or anywhere else give their attention to what they have gone there for. This great religious side of the Fair, which is assuming such large proportions at Chicago, and in which all the religious bodies of this country (we may say of the world) are being interested, was absent at Philadelphia. At Chicago it is to be one of the most conspicuous features of the Fair. Attendants at the Fair, therefore, will make room for it, will *plan* to make room for it. To tens of thousands it will be one of the great attractions of the Fair. The public mind will be prepared for it, will be in sympathy with it. Reports of it will be carried by the papers everywhere, and thus will keep the public interest in it everywhere alive. Under such circumstances the other religious denominations believe that they can hold successful meetings at Chicago. Have we any reason to doubt that we can, if we try? But, of course, we can't if we don't try. We cannot if we have divided interests, and put a large part of the strength elsewhere that ought to go there.

Of course, to make the Chicago meetings a success, they should be planned to fit the situation. Business details and lengthy reports should be as much as possible dispensed with. But that we can get a splendid hearing for our great preachers and laymen and our distinguished representatives at home and abroad we do not for a moment doubt. And we cannot only get them heard in Chicago, but, through the facilities provided for reporting the notable things said and done in connection with the Fair, we can get them heard more or less fully over the world, as far as the reports of the Fair go.

Our present object is to urge upon our whole Unitarian constituency in this country the importance of the opportunity that is now offered us of taking our place before the world as one of the recognized and important Christian organizations of our time, with a mission, with a work to do, with a word to speak which we want the world to hear, and which we believe the thinking part of the world will listen to as it will

listen to the word of no other religious body that will be represented in these World's Fair Congresses. We want to urge that there is no alternative left us only to accept the opportunity placed before us, unless we are ready virtually to confess that we have no mission and no rightful place among the religious forces of our time. Finally, if we are to have a Chicago meeting, we want to urge the unwisdom of courting failure by divided interests. J. T. S.

ONE UPWARD LOOK EACH DAY.

Sunday.

For this we Pray.

We ask not that our path be always bright,
But for Thine aid to walk therein aright;
That thou, O Lord, through all its devious way
Wilt give us strength sufficient to our day,—
For this, for this we pray.

Not for the fleeting joys that earth bestows,
Not for exemption from its many woes,
But that, come joy or woe, come good or ill,
With childlike faith we trust thy guidance still,
And do thy holy will.

Teach us, O Lord, to find the latent good
That sorrow yields, when rightly understood;
And for the frequent joy that crowns our days
Help us with grateful hearts our hymns to raise
Of thankfulness and praise.

—*W. H. Burleigh.*

Monday.

Tender and True.

True is the heart in the universe,
And tender and loving, I know, as true:
Though seems it that life is a frown and a curse,
Yet true is the heart in the universe.
And when it has carried its lovings through,
And into the better has grown the worse,
We shall see, as when clouds from the sky disperse,
Leaving the deep and the quiet blue,
That wise is the heart in the universe,
And tender and loving, I know, as true.

—*J. M. Scott.*

Tuesday.

What If?

What if the currents of your life
Are roiled and vexed and go amiss,
And trouble your whole portion is?
Faint not,—all victory comes through strife.

What if dark clouds make up your sky,
And every wind's and tide's attack
Is pushing hard to beat you back?
Court not despair,—still harder try.

What if your friends keep out of view,
And, while you sorrow, seem like those
Who wear the livery of your foes?
Fret not, but battle on anew.

What if a thousand shafts of wrong,
And grievous obstacles, and hate,
Pursue you early, long, and late?
Yield not, but keep your courage strong.

What if the world seems simply made
To sweep your dearest hopes away,
And balk your efforts day by day?
Care not,—move onward, unafraid.

What if your best work brings but pain,
Perplexity, and loss and doubt?
Faint not, but fight the battle out:
No worthy life is lived in vain.

—*Joel Benton.*

Wednesday.

Failure and Success.

Glorious it is to wear the crown
Of a deserved and pure success:
He who knows how to fail has won
A crown whose lustre is not less.

Great may he be who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they who die for God,
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in his sight.

—*Adelaide Procter.*

Thursday.

In Manus tuas, Domine.

Loose not thy hold, O hand of God,
Or utterly we faint and fall.
The way is rough, the way is blind,
And buffeted with weary wind:
Thick darkness veils above, below,
From whence we come to what we go.
Feebly we grope o'er rock and sand,
But still, still go on, confiding all,
Lord, to thy hand.

In that strong hold salvation is;
Its touch is comfort in distress,
Cure for all sickness, balm for ill,
And energy for heart and will.
Securely held, unfaltering,
The soul can walk at ease and sing,
And fearless tread each unknown strand,
Leaving each large thing, and each less,
Lord, in thy hand.

O mighty Friend, forever near!
O heavenly Help, so soon forgot,
So oft rebelled against and grieved,
Unthanked, distrusted, disbelieved!
Forgive us all, and hold us fast
Till dawning lights the dark at last,
And, looking back, we understand
How we were kept, and knew it not,
Lord, by thy hand.

—*Susan Coolidge.*

FRIDAY.

God's Angels.

God's angels come to us disguised;
Sorrow and sickness, poverty and death,
One after other lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.
With every anguish of our earthly part
The spirit's sight grows clearer: this was meant
When Jesus touched the blind man's lids with clay.

'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities,
Whereon our firm feet planting, nearer God
The spirit climbs, and hath its eyes unsealed.

—*James Russell Lowell.*

SATURDAY.

Within Us.

They whose hearts are whole and strong,
Loving holiness,
Living clean from soil of wrong,
Wearing Truth's white dress,—
They unto no far off height
Wearily need climb:
Heaven to them is close in sight
From these shores of Time

Only the anointed eye
Sees in common things
Gleam of wave and tint of sky,
Heavenly blossomings.
To the hearts where light has birth
Nothing can be drear:
Budding through the bloom of earth.
Heaven is always near.

—*Lucy Larcom.*

EDITORIAL NOTES.

We are glad to report in this the closing number of the year the steadily increasing circulation of the *Unitarian*. We think this means a growing interest and activity in all departments of our common denominational life. We wish to extend our hearty thanks for the kindly communications of appreciative encouragement we have so frequently received, and for the literary contributions so generously offered, which have enabled us to keep up the high standard of the magazine. To all our readers everywhere we offer our heartiest Christmas greeting.

For the coming year we have high hopes that the *Unitarian* will steadily continue to grow in usefulness, which is its single purpose. We invite co-operation, and shall gladly welcome all communications from our ministers or interested church workers.

What is the aim of Unitarianism? No question comes to us oftener than this. Perhaps every independent mind must give in some sense a different answer. The following seems to us concise and true. We think there are few Unitarians who will not heartily assent to it. We give it as our answer to inquirers:—

With Jesus as Leader, with all great prophets of the soul as teachers, and with the Bible and all inspiring books as sacred scriptures, Unitarianism seeks to establish a Church in which all truth shall be sacred, all men brothers, and all duty divine.

It seeks to destroy sectarianism and to promote Christian unity in the only way in which this can ever be done; namely, by exalting the spirit above the letter, by going down below the sectarian differences of Christians to that which all have in common, by making the essentials of Christianity to consist, not in forms or ceremonies or creeds or doctrinal systems, but, as Jesus did, in simple worship of God and service of man. In this work, the most important, as it believes, that is given to this age to do, it invites all men to join.

The "Annual Record" of the Meadville Theological School for the past year, which has just reached us, shows the school to be in a condition of steadily growing prosperity in every way. The record is more full than that published in previous years. We are glad to see so full and, on the whole, so encouraging a financial statement, although the endowment of the James Freeman Clarke Professorship yet lacks some seven thousand dollars of being complete,

and the Hedge Professorship is less than one-third completed. The endowment of the Adin Ballou Lectureship in Social Science is now available; and during the past month Dr. Washington Gladden has given the first series of lectures upon this foundation. This lectureship strengthens the school in a direction in which ministerial education is usually defective. The number of students enrolled last year was thirty-eight. The faculty now contains four professors and four regular lecturers, besides several special lecturers. The "Annual Report" pamphlet just received contains portraits of Prof. Frederic Huidekoper, Mr. Alfred Huidekoper, Dr. Thomas Hill, and Rev. Adin Ballou, the first three of whom were long connected in one way or another with the school, and whose deaths are deeply felt.

The annual announcement for the year 1892–93 of our Unitarian Theological School in Japan has just come to hand. It shows the school manned with a strong teaching force, and ready for a good year's work. There are five American instructors and two Japanese. The number of students last year was seven; it is believed there will be more this year. A library is being collected in this country, to which contributions of books of value in the English language are solicited. A new hall for the use of the school will be erected the coming winter.

The trial of Prof. Briggs, which began early last month, was adjourned to the 28th. We suppose it will now go forward without further adjournment until the accused heretic is either condemned or acquitted. Fortunately, there is no longer left any power to burn victims in any fires hotter than those of ecclesiastical censure and ostracism. And even these fires nowadays are apt to kindle public interest in the heresy more than they scorch the heretic. In the present case there seems to be no danger that the verdict, whatever it may be, can affect Dr. Briggs's position in the theological seminary where he has an honored place. Perhaps the most important feature of the trial, so far, is to be found in the fact that the charges now preferred are in important respects different from those originally brought forward. They are eight in number, and, briefly stated, are as follows:—

Dr. Briggs is charged

1. With teaching that the Reason of man is a fountain of divine authority, which may and does savingly enlighten men, even such men as reject the Scriptures as the authoritative proclamation of the will of God, and reject also the way of salvation through the mediation and sacrifice of the Son of God as revealed therein;

2. With teaching that the Church is a fountain of divine authority, which, apart from the Holy Scripture, may and does savingly enlighten men;

3. With teaching that errors may exist in the original text of the Holy Scripture, as it came from its authors;

4. With teaching that many of the Old Testament predictions have been reversed by history, and that the great body of Messianic prediction has not been and cannot be fulfilled;

5. With teaching that Moses is not the author of the Pentateuch;

6. With teaching that Isaiah is not the author of half of the book that bears his name;

7. With teaching that the processes of redemption extend to the world to come in the case of many who die in sin;

8. And with teaching that sanctification is not complete at death. All of which teaching, it is claimed by the prosecutors, is contrary to the essential doctrine of the Holy Scripture and of the standards of the Presbyterian Church.

If Prof. Briggs is thoroughly and honestly tried on these charges, without resort on either side to equivocation or to Parliamentary or ecclesiastical dodges, it is sure that a great deal of truth will get told which it will be good for the public to hear about the Westminster Confession of Faith, and a great deal of new light will break forth out of the Bible.

In an article contributed to the *Christian Union* for November 5 by Dr. Hyde, President of Bowdoin, entitled "A Significant Ordination," there is quoted in full a statement of faith recently submitted by a candidate for ordination into the ministry, upon which the candidate was "unanimously approved by a representative Con-

gregational council." This statement is so admirable in its breadth, clearness, and absolute sincerity that we wish to call particular attention to it. The only puzzle to us is how any orthodox council could hear with their ears and perceive with their understanding, and yet pass on to ordination such a clear-minded, positive young heretic as this candidate, vouched for by Dr. Hyde, certainly must have been. For a proper appreciation of the thoroughness of the statement we must refer our readers to the article itself. We quote, however, these representative paragraphs:—

"My belief in God may be said to be the whole of my theology. It is his power which moves the earth on its axis, his life which opens the bud on the tree, his love which shines from the eyes of the parent and answers in the face of the child."

"I believe in the divineness of Christ, because in his life I see in deeper colors the divine humanity I have already recognized in my fellow-men. I regard the difference between him and others as one of degree. The essential union of the divine and human belongs to the core of my faith."

"The authority of the Bible does not extend beyond the truth it contains. Errors are none the less errors because they exist n the Bible. Truth outside the Bible is just as much inspired as truth in it: all truth is from God. The scientist, the sage, and the poet are as truly inspired as the prophet or apostle."

"Salvation consists in realizing the divine sonship for which God intends us. That sonship is a matter chiefly, if not exclusively, of character."

"I would welcome to the Church all who wish to live righteous lives and to help their fellow-men. These two things I consider the only essentials of religion."

The sudden total destruction by fire of the Unitarian church at Plymouth, while in itself a disaster to be deeply regretted, more particularly as the society had just expended between $2,000 and $3,000 in repairs, yet presents an opportunity which we hope will be speedily recognized and taken hold of. The society worshipping in this church is the oldest religious organization in the country: it is the original Pilgrim Church, having been organized in Scrooby, Eng., 1606. The site of this church is therefore the most historic and precious heirloom in our possession, and every affection for the past suggests the desirability of erecting there a permanent and beautiful memorial. It seems as if nothing less than a national memorial would be appropriate for a church founded by the Pilgrims of Plymouth Rock; and, though a large building is not needed, we suggest that the society do not erect another wooden structure, but, by a spontaneous and unsolicited subscription coming in voluntarily from every State in the Union, the popular request may be signified that a permanent memorial building be now placed on this historic spot.

We learn with the deepest regret of the death of Dr. A. A. Livermore at his home at Wilton, N.H., on the evening of November 28. Dr. Livermore was president of Meadville Theological School for more than a quarter of a century, only retiring two or three years ago, in order to spend his remaining days in the rest and quiet of his old home at Wilton. It is impossible now to more than thus briefly record the fact of his death. We shall endeavor to give some account of his pure, sweet, and holy life, and of his unremitting labors in the cause of the Unitarian faith so dear to him, in our next issue.

Departments.

SUNDAY-SCHOOLS.

There is always a great deal of questioning which would be avoided, and much ignorance among adults which might be averted, by a proper study of the New Testament as a record of life and formation. It contains the living history of the beginnings of Christianity,—it grew, it reveals, on fit examination, the course of events when the new faith was crystallizing. Studied intelligently and with all the lights we have at hand, its pages shine with a fresh, vital significance. We are able to trace beliefs back to their primitive origin, and behold the first churches in actual working order. To this end Rev. W. H. Savage and Rev. Minot J. Savage have outlined a series of monthly leaflets on this topic, "The Beginnings of Christianity, as shown in the Growth of the New Testament." The Sunday School Society of Boston will publish these leaflets, and at the last make a book of them. Each leaflet contains four

lessons, except the first one for November, which contains three. The course will cover ten months. Price of the leaflets per dozen, 18 cents.

Conferences and assemblies of various kinds are fond of raising and discussing the question, "Shall we abolish the Sunday-school?" It is a dangerous pastime. While the result is usually to arouse more loyalty and life for the Sunday-school, yet the affair also sows the seeds of suspicion and distrust in quarters where such an effect is to be deplored. Besides, the faithful teacher is obliged to listen to theoretical talk and criticism which tends to discourage him or her. All this controversy and criticism proceeds on the assumption of a big IF. If the parents would train their children properly; if church-going were up to the best standard; if certain former conditions existed; if this and if that,—then the Sunday-school would be an intrusion. When these "ifs" are realized, then we shall all be rejoiced to see the Sunday-school vanish: at present it is a necessity.

Suppose that a minister put some of the ingenuity into planning for the Sunday-school which he totally devotes to working out of theological essays; suppose that the talented layman who decries the "scrappy" Sunday-school were to donate a fraction of his well-known zeal in other matters to this affair; suppose that churches gave money more heartily to the needs of the Sunday-school,—suppose these, and other not incredible or impossible situations, what would the result be? No more discussions over the utility of Sunday-schools or their abolition.

What are the chief objects of Sunday-school existence? Three: worship, education, religious nurture,—these three; but the greatest of these is— Well, that depends somewhat on the age and condition of the pupil. At one time worship; but that is shared with the church in Sunday services. At another time, religious nurture; but that is shared with the home and church. Education is distinctly the predominant feature, blending with the other two. Education of the spiritual nature, of the heart, of the religious instinct, as well as training of ethical clearness and enriching of mental veracity.

EDWARD A. HORTON.

GUILDS.

USES OF VACATION.

Read before the Guild at Neponset, Mass., October 9, by Louis K. Hall.

What do we mean when we say, "I have had a vacation?" Simply that we have abstained from our customary vocation for a certain period that we may idle time away? No: it means more than this; or whither comes the stereotyped inquiry, "Where did you go?" From the "mind's eye" of the inquirer come remembrances of deep draughts at nature's fountain, and gifts from the hand of a beneficent Creator that lie so plentifully around, but awaiting the reception. We see the rugged rocks holding at bay and hear the echoes of the receding waves of mighty ocean. We hear its ceaseless murmur upon the sandy shore, and breathe in a portion of its bountiful store of clear, invigorating air. To the mind's eye come pictures of the green-clad fields, whose verdure nods and bows at our passing, and ever and anon the wild flowers inquiring gaze at our coming, and never a thought but to gladden the tired heart. Here is the lone mountain, beckoning us to rise up on its heights and look creation o'er; the still, deep river that would float us to the land of never-ceasing dream; the rushing torrent that, passing by so rapidly, says, "I cannot tarry, else Dame Nature wearies and wants at my non-coming." Again we see the deep wood that opens its shelter to our coming with tempting invitation to tarry 'neath her shade. These are but passing views from the thoughts of a vacation, and are simply superficial, and but feed a desire for a life that is consecrated to obtaining pleasing emotions, without a thought of why or whence they come.

Thus are the vacations of great benefit to us all; and the storehouse of memory is filled with food in ever-recurring scenes and thoughts that sit with us at our firesides when winter's chill blasts cover with frost the window-pane, cover the earth in a snow-clad mantle or ice over the quiet stream. With the peace of a quiet winter's evening, when the glow of the firelight dances upon the wall, with half-closed eye we live these seasons of vacation over with those who have been our companions in these halcyon days. Attendant trains of thoughts bring back those who have left us for the unknown country; and they sit again, as of yore, with us at the fireside dream, to live over the never-returning past.

A vacation that brings us within the touch of nature (and this should always be) renders the being better for the contact of a purpose to obtain the pure and unsullied gifts for the elevation, and not simple amusement. But a life that continuously lives in solitary communion with nature, without the derivative lessons of companionship with man, becomes a simple factor in creation, and rises not above its level. Thus the recluse, or hermit, stands out pre-eminently a human curiosity.

I will not refer to the misuse of these blessed opportunities which sometimes occur, as I deem it unwise to present untrue object-lessons, as the uncertain effect is sometimes evil, although made as a warning from the pathway of error. Sufficient, I think, are the lessons which a misspent

vacation is sure to store up for the errant vacationist.

The vacation is blessed in restoring lost vitality or renewing life's lease, yet twice blessed in the holding up the mirror of nature to our souls, that we may see how wise are the established laws and how unerringly kept.

"The fool hath said, There is no God, without thought of the lilies of the field, how they grow. They toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these."

Yet, again, with all the impressions of the vastness of God's handiwork, its stirring music and solemn dirges, our vacations seem to announce that the eye of God looks forth from nature as the judge of right and wrong.

The Guild of the Good Shepherd in Pittsfield, Mass., sends us a sample programme for one meeting. Three papers on "Buddhism" were assigned to different members, on the Law of Karma, the Doctrine of Nirvana, the Life of Buddha. A quotation was given, and various questions were asked and answered. This must have been an interesting occasion.

The president of the Alliance visited the guild in Neponset, Mass., October 30, and spoke about the importance of the guild movement, and what could be done. It seems that, so far, the young men have surpassed the young women in willingness to lead.

The president also visited the guild at Norton, Mass., at its annual meeting on October 26, and pointed out some lessons to be derived from the working of such societies. The Young People's Society in Norton has been the main support of the evening service.

Miss Kate L. Brown, our corresponding secretary, attended the anniversary meeting of the guild at Exeter, N.H., on Sunday evening, November 6, and addressed the society. She gives a good account of the work.

The church at Brighton, Mass., has lately formed a guild. Miss Kate L. Brown addressed the new organization on October 9.

The society in Reading, Mass., has issued cards of membership to be signed by members, and containing a pledge. This last requires (1) regular attendance at church and Sunday-school; (2) a daily prayer; (3) to be faithful at guild meetings; (4) to do one's part when asked; (5) to try by daily conduct to honor the Christian religion. In the summer a union meeting was held, at which delegates from Young People's Societies from the Congregational, Baptist, and Methodist churches were present. President Bulkeley spoke, after reports from visiting societies were given. Rev. J. B. Green of the Reading church recently addressed the guild on "The Manliness of Christianity."

The new guild tract will soon be issued, appearing first in three numbers of the *Christian Register*. It ought to be circulated in every guild,—nay, in every parish of our body. It takes up the following subjects: The Need, What has been Done, How to Organize, and Subjects for Guilds, and is written jointly by Rev. B. R. Bulkeley, Miss Kate L. Brown, and Rev. George Cooke. Orders should be sent to Mr. Cooke.

Let every guild send items of interest to the president of the Alliance, and see that a paper is furnished during the season.

B. R. Bulkeley.

UNITY CLUBS.

Several new clubs have produced notable programmes for this season's work. One of the most recent of these is that organized at Manchester, N.H., by Rev. W. H. Ramsay. This club meets once a month for a general social entertainment. It takes charge of the evening services in the church, and has printed a list of addresses and lectures upon themes timely and important, which are to be given by men of prominence and ability. The club also has week-day classes in astronomy, evolution, and the history of art. All these lectures and classes are well attended, the membership of the club now numbering one hundred and twenty-five.

The club at Hyde Park, Mass., under the direction of Rev. E. Q. S. Osgood, has shown itself a valuable aid to the church. A fortnightly miscellaneous programme of social, musical, and literary entertainments brings together many persons for a closer acquaintance. The "Emerson Study Class" is doing excellent work, and is now in its third year. After a careful study of Mr. Gannett's outline, the club has made its own programme this year, and is devoting fifteen evenings to the men and subjects suggested by "Representative Men." The work of the club forms a feature of the Sunday evening services, and Unitarianism is receiving an earnest study in that connection.

A new club is that connected with the New South Church in Boston, of which Rev. L. B. Macdonald is the leader. This club meets every week, and is studying Dr. Holmes, Bryant, Whittier, and "Social Science." The programme gives promise of helpful work on the part of the club, and work that will teach the vital interests of church life.

The Follen Fraternity of East Lexington,

Mass., of which Rev. George W. Cooke is the leader, illustrates what may be done in a country church, located in a small village. This club is really the working arm of the church, and in a large measure has charge of its social, philanthropic, and educational activities. Once a month, on Sunday evenings, the young people of the Fraternity conduct a devotional meeting of the guild character. With Mr. Cooke as leader, it has classes in "The Political History of the United States," "The History of Primitive Christianity as developed in the New Testament," "Shakspere," and for the younger members a class in "The Writings of Mrs. Stowe," especially "Uncle Tom's Cabin." These classes are all well attended, and much interest is shown in them. The young people are interested and devoted, and the whole church has been inspired with new life through the work of the Fraternity. For that matter, the whole village is more united and in earnest for good things.

Another promising new club is that connected with the church at Menomonie, Wis., which is directed by Rev. H. D. Stevens. This club has four classes, or sections,—two for the younger and two for the older members. The early history of America is being studied by each section, though in a different way. The junior section is also studying "American Literature," and the senior section "Social Science." Each of these four subjects has eight meetings devoted to it, and its work is carefully mapped out. The printed programme has a list of the best books within reach for the work of each section. The club states very forcibly the objects of Unity Clubs in saying that they are "outgrowths of the idea of the unity of truth, of nature, and of humanity. They seek to study the intellectual, social, moral, and religious expressions of human life as parts of one grand whole."

A programme of striking ingenuity and thoroughness is that prepared by the literary class of the Unity Club of Lynn, Mass., of which Rev. S. B. Stewart is the leader. Nine evenings are devoted to "Studies around 1492." The object is to get a full insight into the period of Columbus. The special topics are Society in Italy, Fine Arts and Industrial Arts, Religion, Politics, Geography and pre-Columbian Discovery, Columbus, Mexico, Peru, North America. Each of these topics is fully analyzed in the programme, and references given to the best books. This new club has begun its work more thoroughly than most of the old clubs are able to do, but with indications of ability to accomplish what it has planned so well.

It is to be noted about these new clubs that in every instance the minister is the leader. That is what Unity Club work really must come to when it is permanently successful. They have printed carefully prepared programmes, which is another essential feature. In every instance, also, the club is directly connected with a Unitarian church. This is not indispensable, but important. Not that the work is sectarian, but that it thus has a definite constituency and an untrammelled opportunity to work out its mission. Let it be noted, too, that all this work is broadening in its spirit, and calculated to prepare in every community a constituency of persons who are indoctrinated with the modern and progressive spirit.

GEORGE W. COOKE.

TEMPERANCE NOTES.

The Unitarian Temperance Society has ready a little manual of sixty-two pages by Rev. W. C. Gannett, called "Seven Studies of Temperance."

I would call special attention to it; for, by common consent, it is one of the best manuals for those wishing to study or teach temperance. Rev. Grindall Reynolds, Mrs. Mary A. Livermore, Rev. E. A. Horton, and Rev. B. R. Bulkeley have examined it, and given their hearty commendation. Mrs. Livermore pronounces it "the best thing of the kind she has ever seen." The testimonials of the above persons are printed upon a circular the society has issued, to be sent to Unitarian ministers and others.

One thing ought not to be forgotten. A friend has given the plates to the society, and for that reason the copies can be sold at the very low price of ten cents. Another thing to remember is this,—that this is a conscientious work on the part of its author and a labor of love. Moreover, any one who reads will see that it meant work and labor to prepare it: for it is packed full of information, and, better still, is bristling with suggestive questions and heart-penetrating thoughts.

Whoso reads *must* think, and, thinking, must feel the weight of responsibility resting upon all, and the appeal to conscientious thought and duty-doing.

Mr. Gannett is evidently anxious that young people should know the facts, and discover for themselves the truth, and then walk in the ways of usefulness and duty.

The heads of the chapters are as follows: (1) Alcohol in a Bottle; (2) Alcohol in a Man; (3) Alcohol in a Home; (4) Alcohol in Society; (5) Intemperance: The Old View Changing; (6) Alcohol and the State; (7) Total Abstinence.

Each "Study" begins with an outline, which is followed by references and full explanatory notes. The outlines are extremely well constructed, with that happy choice of "catch-words" for which the author has a special gift.

But the chief value of the manual is in the notes. Here are facts piled systemati-

cally one upon another in convincing and appalling array. Here are paragraphs appealing deeply to reason and feeling alike. Here are questions searching out the heart, or suggesting long lines of argument or conversation. A class reading these notes together must talk, nor do I see how the talkers can fail to be inspired with deeper earnestness and a wider feeling of brotherly responsibility.

The keynote of the appealing part is, "For their sake." "What if I should be a stumbling-block to cause a friend to fall?" "Can I for a drink's sake bear to side with the saloon?" "What can I do to give a falling, or a fallen, brother courage, uplift, saving?" These are the conscience questions of this vigorous little book.

The chapter upon Alcohol and the State is broad and remarkably fair. Mr. Gannett does not dogmatize. Truth and the true methods are his aim. He is a truth-seeker. And yet one sees that he is ready for radical measures. He sees good in the prohibitory principle, and would apply it within certain limits. But chiefly he desires that those who use his book should think these various methods through, and study them.

For myself, I have certainly never seen any manual more complete nor better adapted for its purpose than this. What is that purpose? To put into the hands of Sunday-school teachers a guide in temperance instruction. The same for public school teachers who desire a helping and inspiring manual from which to get hints for class talks. To furnish a series of studies for older classes in Sunday-schools, for temperance societies, whether of young people or older, and to supply a basis for Unity Club work and for guilds, whether for all winter long or occasional evenings.

At the end of the studies Mr. Gannett has given us a temperance service, practically four services, and the words of nineteen hymns adapted to popular tunes. Nothing could be more fitting than that studies, the whole purpose of which is ethical and religious, should lead into a service of aspiration and to loving thoughts of brotherhood and duty.

This hymn, to begin with:—

"Whatsoever is just and pure,
Think on these things, my soul!
Earth shall vanish, but these endure:
Think on these things, my soul!"

And this, to end with:—

"Come, brothers, let us go!
Nor by the way fall out;
But help each other brotherly:
God guards us round about.

"The strong be quick to raise
The weaker, when they fall.
In love and peace and quiet go:
God's blessing keep us all!"

The address of the Unitarian Temperance Society is 25 Beacon Street, Boston.

It will be a happy day when we have a State the statute-book of which is absolutely Christian from first to last,—a State the laws of which are all favorable to virtue and unfavorable to vice. Is there any one who will argue that the statute-book of England will bear that label at the present time, when there is a public house at the corner of every street, when all sorts of facilities for vice are permitted, when nothing whatever is done to prevent the awful growing curse of gambling, when we still tolerate so much ignorance, when even our efforts to prevent physical vice are so slight, when pauperism exists to the degree to which it exists in our own land, and when we so often go to war? I hold that the real Christianity of a State is to be determined by its attitude to the great social scourges of intemperance, impurity, gambling, crime, ignorance, disease, pauperism, and war.—*Rev. Hugh Price Hughes.*

An ardent tariff reformer said to some of his fellow-workers the other day: "Our work for tariff reform is practically over: the Ship of State, it is acknowledged on all sides, will sail steadily forward from this day, away from protection, toward free trade. The civil service reform has reached a point where it is safe and sure. What shall we do next? We must take up the question of the saloons."

CHRISTOPHER R. ELIOT.

UNIVERSALIST NOTES.

The second session of our church conference was held at Buffalo during the third week in October last. The attendance was not large,—at least, of people from abroad; and there has been a feeling of some disappointment in consequence. It certainly is much to be deplored that our people have not more promptly appreciated the possibilities and the benefits of such a meeting. Our convention sessions have become more and more the occasion for transacting the denominational business; and they have almost wholly failed of late to afford any opportunity for the discussion in any common assembly of the great questions which are engaging the attention of the whole Christian world. As a consequence, it was felt that there was pressing need that we should get together at least once in two years for just this purpose,—to listen to our best men, speaking the word of culture, knowledge, and inspiration, on the highest themes which are interesting thoughtful people in our churches. That conviction led to the establishment of the conference upon the years which alternated with the now biennial convention sessions. The first conference at Rochester, two years ago, was fairly successful. This year there is more criticism and complaint. Something

seems to have operated to defer the success of the enterprise. It is not that our people are not interested, for they are everywhere eager for light and larger thought. It is not because our thinkers and orators are not attractive, for it seems to be agreed that the quality of the papers presented at Buffalo was worthy of any gathering of cultivated and thoughtful people. The difficulty was probably twofold. There was not sufficient "working up" of the new scheme; and so the people did not realize, nor the ministers either, the good things in store. Nor was the programme sufficiently elastic: there was no room for that discussion and suggested remark which is so necessary to the proper development of a theme which has been formally treated in a paper or elaborated address. The experiment, however, will be tried again, and will undoubtedly be successful.

It was not the writer's fortune to be present, but all accounts agree that the conference listened to some most able and interesting addresses. Dr. Blanchard's well-known enthusiasm on the subject of history and his lifelong pursuit of this study qualified him well to speak upon that theme. Dr. Cone sent a noteworthy paper in deprecation of sectarianism. Prof. Forbes of Canton, who is one of our most competent and scholarly men, excited some wonder among the more conservative brethren by his statement of the case of the Higher Criticism in reference to the Bible, albeit he was moderate in his statements and by no means destructive in his spirit. Among other papers was an excellent one by Rev. F. W. Betts of Syracuse, N.Y., upon "Crime and Criminals," and an equally valuable one by Dr. Pullman of Lynn, upon "The Organization of Charity in Cities." Both these papers were the fruit of special studies, and carried the weight which attaches to expert opinions.

The several churches in New York City have combined forces for a work which promises fine results on lines which are of especial interest nowadays. They have formed what is known as the "Lookout Club," and have taken as their first work a concerted effort to use the machinery of the Brevoort Mission in the attempt to reach the classes whom the churches and the Sunday-schools do not touch. They have a splendid basis of operations in the Mission Building, Brevoort Hall,—an endowed establishment, with a fine hall where a Sunday-school has been maintained for many years, with numerous rooms available for clubs and guilds for boys and girls, and which they have already fitted with a gymnasium, a reading-room, and where they are about to establish a kindergarten. This is a noble work, and indicates the direction much of our effort is taking.

JOHN COLEMAN ADAMS.

Brooklyn.

WOMAN'S WORD AND WORK.

The first regular meeting of the New York League of Unitarian Women was held on Friday, November 4, at eleven o'clock, in the Church of the Messiah, New York City. The new president, Mrs. John W. Chadwick, welcomed the members to the work of the year, and spoke to the five associate Branches which were represented that day. The report of the secretary, Miss Low, was read and approved.

The report of the Religious News Committee was read by Mrs. Woude. After calling attention to the Middle States Conference to be held in Philadelphia, and to the Sunday-school meeting in New York, Mrs. Chadwick then announced the subject for the day, "Heredity and Environment," and introduced the first speaker, Dr. Emily Blackwell. Dr. Blackwell spoke somewhat as follows: The fact that the offspring resembles the parent has long been known: the power of circumstances to alter conditions has been known almost as long. This knowledge has been superficial, and its importance is not yet fully realized. The more deeply we penetrate into these mysteries, the more we come to regard them as elementary forces, beyond which we cannot penetrate. In the mental and moral world these forces are recognized, and made to act in the direction of progress. The difficulties in the study of heredity were spoken of, and, to understand it at all, the structure of all living things must be studied. Charts were here used, showing the cell structure and the manner of division. In this process some of the cells are worn out, and must be reproduced; and here we find the essence of heredity. The old idea was that the offspring in its earliest stages was a microscopic copy of the adult form. We now know that every being begins as a cell: this grows, and divides again and again. How far these cells are modified by changes in the body in which they appear is a disputed question. The germ is a bundle of possibilities: some cells remain undeveloped, and are handed down in the germ tissue, until favorable conditions are found, when they at once develop. Our system shows in many ways the abortive effort to reproduce organs once useful, but now useless, to us.

Heredity is a conservative element: were it the only active force, it would lead to monotonous repetition. Sex is the principle which counteracts this. We nowhere find any organism that can reproduce itself alone. Everywhere the principle of sex has for its object to combine two influences and produce higher complexity. All influences which act upon the germ after it sets out upon its growth constitute environment. In general, this is an influence toward change, and tells much more upon the individual than upon the race. Heredity re-

sists the influence of environment up to a certain point, and then unites with it to perpetuate an individual type. Man can in a measure control his environment, and so modify the slow forces of heredity.

Dr. Peckham was the second speaker, and laid great stress on environment. It is a well-known fact that like produces like in the mental, moral, and physical world; and it has been man's interest to take advantage of this, except in the case of his own offspring. The great difficulty of distinguishing between inherited and acquired peculiarities was spoken of; but the speaker felt that many traits were the direct result of environment. The case of a child having been lost and cared for by animals was alluded to. The child shows a disposition to abandon the upright position, and displays many other animal traits. Emigrants in most cases change. We inherit tendencies, not actual qualities.

Mrs. Rogers spoke of the individual responsibilities to overcome bad traits by force of will, and, particularly, of the responsibilities of parents.

Mrs. Wood, in an able paper, advocated the theory that inherited traits can be overcome by the will, and earnestly urged securing the co-operation of children by telling them their inherited faults.

Mrs. Hooper closed the discussion with a few words in regard to the spiritual aspect of heredity and environment. After singing a hymn and repeating the Lord's Prayer, the meeting adjourned.

M. H. H.

LITERARY NOTES.

We are glad to see that the Boston Saturday *Gazette* is publishing the regular weekly sermon of Rev. Charles G. Ames. This is the paper which for so many years printed regularly the sermons of James Freeman Clarke.

Rev. J. T. Sunderland of Ann Arbor is about to begin the publication of a regular monthly sermon, nine numbers a year, running from October to July. The price of subscription will be forty cents a year. Subscriptions are solicited.

Unity promises to make its issue of December 17 a "Whittier number."

The December number of the *New World* is quite the equal in interest and value of any issue that has preceded it. Besides book notices, etc., it contains nine articles, as follows: "The Brahmo Somaj," by Protab Chunder Mozoomdar; "The Future of Christianity," by W. M. Salter; "Progressive Orthodoxy," by Prof. Egbert C. Smyth; "Michael Servetus," by Joseph Henry Allen; "The Present Position of the Roman Catholic Church," by S. Santayana; "The Church in Germany and the Social Question"; "A World outside of Science," by T. W. Higginson; "The Birth and Infancy of Jesus," by A. Réville; "The Monistic Theory of the Soul," by James T. Bixby.

The Unitarians of the Pacific Coast show their enterprise by enlarging their bright little monthly, the *Guidon*, into a monthly of about double the old size, called the *Pacific Unitarian*. The first number of the new periodical has just reached us, and commends itself as in every way admirable. The Pacific Unitarian Conference stands sponsor for it. Publication Committee, Rev. Horatio Stebbins, D.D., Rev. Thomas Van Ness, Horace Davis, Rev. Charles W. Wendte, Charles A. Murdock, editor. The price of the new messenger of our gospel is $1 a year. It is so good, and the evident need for it is so great, that it ought to find ready and generous support. Send subscriptions to 10 Post Street, San Francisco, Cal.

The *Contemporary Review*, the *Nineteenth Century*, and the *North American* for November all contain articles on Ernest Renan. The writers are M. Monod, Sir Frederick Pollock, and Robert Ingersoll.

Mrs. Celia P. Woolley of Chicago (whom our readers will be glad to know is to be the regular Chicago correspondent of the *Unitarian* hereafter) is spending a few weeks in the East, lecturing and giving parlor readings. She is prepared to make engagements with Unity Clubs, Women's Clubs, etc. Her subjects are: "Tennyson"; "'In Memoriam'"; "The Humor of George Eliot"; "A Study of Shakspere"; "Voltaire"; "'The Biglow Papers'" (conversation, with readings); "Ibsen's 'Peer Gynt'" (illustrated with musical selections from the Norwegian composer, Grieg); "Margaret Fuller" (a study of the woman question); "Liberty and Loyalty in Religion"; "The Value and Mission of Doubt"; "George Eliot's 'Spanish Gypsy'" (the principle of self-sacrifice, true and false); "Radicalism"; "Prophets in Literature." Mrs. Woolley is the author of the following named books: "Love and Theology" (republished in paper as "Rachel Armstrong"); "A Girl Graduate"; "Roger Hunt." She has also prepared a programme of study of the works of George Eliot. Mrs. Woolley's address is 196 Forty-fourth Street, Chicago.

Roberts Brothers, Boston, have in press a book on "The Life and Philosophy of A. Bronson Alcott," written by F. B. Sanborn and W. T. Harris. It will contain matter written by Emerson especially for this purpose.

At University Hall, London, Dr. Brooke Herford is giving a series of lectures on "Liberal Religion in America." Rev. P. H. Wicksteed is also giving two series, on "The Growth of a Nation's Religion" and on "Dante's 'Purgatory.'"

Macmillan & Co. have just published a new book by Rev. Stopford A. Brooke, entitled "A History of Early English Literature," uniform with Bryce's "American Commonwealth."

"The Beauties of Nature and the Wonders of the World we live in" is the title of a new book by Sir John Lubbock, published by Macmillan & Co. Price, $1.50.

G. P. Putnam's Sons have just published "The Life and Works of Louis Agassiz," by Charles F. Holder (Vol. No. 2 in "The Leaders of Science Series"). Price, $1.50.

A new volume (No. 7) in "The Heroes of the Nations Series," on "John Wyclif," has just appeared from the publishing house of the Putnams.

One of the most important books of the present year is "A History of Modern Philosophy" (from the Renaissance to the Present) by Prof. B. C. Burt of Ann Arbor, Mich., just published by A. C. McClurg & Co. of Chicago. 2 vols. $4. The work is divided into three periods, which are subdivided into groups of authors. A brief biography of each author is given, followed by a list of his principal works, and a summary of his philosophy and of his relation to the history of modern thought. The content of his philosophic system and his influence upon succeeding thinkers are then briefly stated, together with the author's own comments and criticisms. The work is alone in the field which it occupies, and is notable for the accuracy of its facts and summaries and for its perspicuous style.

"The Insight of Faith" will be a welcome book to all the loving friends of the late Rev. H. W. Foote, minister of King's Chapel, it being compiled from selections from his sermons. 1 volume, 50 cents. Boston: Geo. H. Ellis.

"Jesus Brought Back." This is a second edition of Rev. J. H. Crooker's popular little book. The first edition was published in Chicago by A. C. McClurg; but this edition is brought out by Geo. H. Ellis, Boston, and on so much better paper as to give the volume a more substantial appearance. The value of this modern statement of the natural historical Jesus has been widely recognized. 1 vol. $1.

A very pretty "Ware Calendar" is to be published this month by Geo. H. Ellis, Boston. The selections are mostly taken from the unpublished writings of Rev. J. F. W. Ware.

"By Subtle Fragrance Held" is the title of a tasteful little volume by Miss Mary Fletcher Stevens of Portland, Mass. As the title implies, this is a story of greater delicacy of expression and of more spiritual feeling than ordinarily met with in the novel of the period. It is a pleasing tale of modern life illuminated by the pure and bright ideals of a noble character. As a gift for girls, it is admirable. Sunday-school superintendents can find nothing better as a reward book, inculcating as it does in an attractive way natural religious motives. 1 vol. Price $1. Publishers J. B. Lippincott Company, Philadelphia.

The most carefully and elaborately prepared scheme of studies appropriate to the commemoration of Columbus year which we have yet seen is issued by the literary class of the Lynn Unitarian Church Unity Club. It is entitled "Studies around 1492," and can be obtained of the pastor, Rev. S. B. Stewart, Lynn, Mass.

"Afterglow." This modest but beautifully printed little book is a prize to every one who values the heart language of an honest man; and, when that honest man is also a saint, though a thoroughly alive one, as is the author of this volume, Rev. Frederic A. Hinckley, who is there that will not rejoice to read and hasten to possess? There are in the small volume, which is tenderly dedicated to the memory of his beloved daughter, four admirable sermons, all compact of spiritual power, speaking out of the rich experiences of a faithful life. Published by Geo. H. Ellis, Boston.

"Members of One Body." The title indicates the purpose of this very acceptable little volume of short sermons from the pen of Rev. S. M. Crothers. In the introduction Mr. Crothers says, "That religious culture is imperfect which does not enable one to interpret sympathetically his neighbor's creed"; and it is the intention of this volume to help on that sympathetic appreciation between sects which leads to the recognition by any one of the real spiritual significance of any other. There are six sermons, treating, respectively, of "Roman Catholicism," "Calvinism," "Methodism," "Rationalism," "Mysticism," "The Unity of Christendom." It is a book entirely outside denominational lines, and should have a very wide circulation. It is a good book of reference for Sunday-school teachers who are following a study of the sects. Published by Geo. H. Ellis, Boston.

THE REVIEWS AND MAGAZINES.

The North American Review (November).

The Scandinavians in the United States. By Prof. H. H. Boyesen.

What Cholera costs Commerce. By Erastus Wiman.

Waste Products made Useful. By Lord Playfair.

Swiss and French Election Methods. By Karl Blind.

Are there Too Many of Us? By the President of Brown University.
Ernest Renan. By Col. Robert G. Ingersoll.

The Century Magazine (November).

A Russian National Artist. By Isabel F. Hapgood.
What I saw of the Paris Commune. II. By Archibald Forbes.
To Gipsyland. By Elizabeth R. Pennell.
Reminiscences of Brook Farm. By George P. Bradford.

The Sanitarian (November).

National Health Legislation and Quarantine. By H. P. Walcott.
Our Pine Forests as Factors of Health. By S. S. Satchwell.
Eyesight: Its Care during Infancy and Youth. By L. Webster Fox.
Sanitary Suggestions in House-building. By H. H. Statham.

The Forum (November).

Our Failure in Municipal Government. Two articles by Joseph Chamberlain and Charles F. Adams.
British Opinions of Free Trade and Protection. Two articles by Sir Thomas H. Farrar and Lord Masham.
Endowed Theatres and the American Stage. By Madame Modjeska.
What we really Know about Mars. By Prof. Edward S. Holden.
The Library of the United States. By Ainsworth R. Spofford.

Lend a Hand (November).

State Boards of Charities.
The People's Palace in London. By Mrs. S. S. Blanchard.
Pacific City. By Albert K. Owen.

Scribner's Magazine (November).

The Grand Canal. By Henry James.
Chicago's Part in the World's Fair. By Franklin MacVeagh.
Conversations and Opinions of Victor Hugo.
French Art. III. Realistic Painting. By W. C. Brownell.
Sponge and Spongers of the Florida Reef. By Kirk Munroe.

The Arena (November).

The West in Literature. By Hamlin Garland.
The Present Status and Theories of Psychical Research. By Minot J. Savage.
The Practical Application of the New Education. By Prof. J. R. Buchanan.
In the Tribunal of Literary Criticism. A Brief for the Defendant. Being a Continuation of the Bacon-Shakspere Controversy. By Edwin Reed.

The Review of Reviews (November).

Björnstjerne Björnson: The Norse Patriot, Reformer, and Novelist. By Prof. Chr. Collin.
The Uncrowned Queen of American Democracy.
Ought Mrs. Maybrick to be tortured to Death?

The Atlantic Monthly (November).

A New England Boyhood. V. By Edward E. Hale.
John Greenleaf Whittier. By George E. Woodberry.
Sociology in the Higher Education of Women. By Samuel W. Dike.
Some Breton Folk-Songs. By Theodore Bacon.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. Arthur G. Pettingal, a graduate of Yale College and Divinity School, and formerly a Congregationalist minister, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

J. F. MOORS, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Alton, Ill.—Rev. W. M. Backus was installed pastor of the First Unitarian Church, November 18. A beautiful and inspiring service was held, the following clergymen taking part: Rev. T. B. Forbush, Rev. F. L. Hosmer, Rev. J. C. Learned, Rev. W. A. Pratt, Rev. John Snyder. An evening platform meeting was afterwards held, at which the same speakers made brief addresses upon the subject, "What the Unitarian Church has to say about the Bible, Man, Jesus, God, and the Church."

Ann Arbor, Mich.—Our Unitarian work has opened here this fall with more than usual interest, strength, and promise. The morning congregations for November averaged nearly three hundred, and the evening congregations nearly four hundred. The Unity Club meetings on Monday evenings have averaged over three hundred and fifty. The Students' Bible Class has averaged about seventy, besides Mr. Sunderland's Sunday afternoon New Testament Class for university students only, numbering thirty, and a New Testament Class of high school students, under charge of Mrs. Sunderland, numbering fifteen. The King's Daughters

organization connected with the church now numbers fifty, and is said to be the largest organization of the kind in the State connected with any denomination. Mr. Sunderland will begin this month the issue of a regular monthly printed sermon in pamphlet form.

Belmont, Mass.—On the afternoon of November 9 an open meeting of the Women's Alliance was held in the church parlors, which was largely attended and proved to be of great interest. Rev. Mary T. Whitney of West Somerville gave an excellent talk on "The Care and Training of Young People," after which there was a general discussion of the subject, followed by a brief address by the minister of the church. Refreshments were served at the close of the formal meeting, and a very pleasant social hour was passed. On the evening of November 14 the whole parish came together to congratulate Rev. Hilary Bygrave on the completion of the sixth year of his pastorate, and to rejoice with him and each other over the total extinction of the church debt. Mr. Bygrave thanked his people for their readiness in carrying out his suggestions, and felt sure they had not come to the end of their tether, but would go on bravely to other things. He said that he was a little proud of himself, and very proud of his parishioners, in that they had conceived and built and *paid* for their delightful church building, costing, all told, nearly thirty-five thousand dollars, within a period of three years.

Boston, Mass.—Rev. Richmond Fisk, D.D., of Watertown, N.Y., has received a unanimous call to the Church of Our Father in East Boston. This is a most important post, being the only Unitarian church in East Boston, and in the heart of an immense unchurched population. It offers an unusual opportunity for a specially valuable work.

—The little Unity Chapel on Dorchester Street, South Boston, is to be the centre of a new attempt to reach the masses, under the able administration of Rev. John Tunis, who was duly installed November 6.

—One of the most useful enterprises ever attempted in this city is the noon-day rest for workingwomen. The idea was proposed by Rev. E. E. Hale, and has been carried out by a committee of the Lend a Hand Clubs, under the chairmanship of Mrs. Laura B. Martine. The committee have leased rooms at 45 Temple Place. Here, during the mid-day hours, they may find a homelike retreat, so arranged that they may enjoy a rest and partake of the lunch brought from home, relished by a cup of hot tea, coffee, cocoa, or bouillon, or they can procure a substantial lunch at prices much lower than the usual restaurant rates, the profits being saved to the patrons rather than the proprietors. Members of the committee will matronize the rooms daily, and all possible thought will be given to the comfort and convenience of patrons.

—One of the pleasant features of the many denominational meetings through the past month has been the presence of Dr. Horatio Stebbins of San Francisco, and the opportunity of hearing his eloquent addresses.

—The Channing Hall lectures being delivered by Dr. J. H. Allen on "The Early History of Unitarianism" are arousing a great deal of interest. Dr. Allen treats in a more thorough manner than has yet been given the growth of Unitarian thought through Servetus and Socinus, and the development in Poland and Transylvania. The lectures are given on Saturday afternoons up to and including December 3.

—One of the most attractive lectures of the season was given by Rev. Solon Lauer at the Young Men's Christian Union Hall, November 16, on "The World's Fair." A unique set of stereopticon slides, prepared by Mr. Lauer from photographs just taken by himself at Chicago, made the lecture of unusual interest.

Chelsea, Mass.—The Unitarian Sunday-school held a Thanksgiving vesper service November 20, at which Rev. E. A. Horton and Rev. C. F. Abbott addressed the children. Mr. Horton urged the parents to form a wall around the school, and thus help to retain the older pupils.

The main school has nearly doubled its numbers this fall, and the kindergarten is in its usual flourishing condition. The children made a very generous Thanksgiving donation to the "Children's Home and Day Nursery."

Chicago, Ill.—The editor of the *Unitarian* exchanged pulpits on November 13 with Mr. Jones of All Souls' Church. He found the church a hive of busy activities, with its Sunday-school, its Confirmation Class (in charge of the pastor), its Unity Club divided into various working sections, its library, reading-room, manual training, etc. Sunday evening is given up at present to University Extension work. Prof. Moulton of the University of Chicago has just completed a course of lectures on "The Bible as Literature," and Prof. Price is just beginning another course on "Modern Egyptology and Assyriology as Confirmatory of Old Testament History."

—There are good reports of all our Chicago churches. Mr. Fenn's congregations grow at the Church of the Messiah. The Third Church on the West Side, as well as All Souls' Church on the South, is becoming a centre for University Extension work. Unity Church, on the North Side, has just taken a promising forward step by the organization of a Young People's Guild, which starts off with much vigor and a good membership. It will hold religious meet-

ings every Sunday evening in the church parlors.

—Preparations for the World's Fair are going on everywhere. The buildings in Jackson Park already form one of the wonders of the world. The preparations that are making, in the way of hotels, boarding-houses, etc., for the accommodation of visitors at the Fair, are on a scale never known anywhere before in modern times. Nothing is more surprising or more inspiring than to see how the public interest is growing in the great religious meetings which are to form such a conspicuous feature of the Fair. Plans are making for these meetings on a great scale. Nearly all the denominations are already throwing themselves into the work of getting ready with a spirit and energy that make success certain.

We were surprised to find that preparations for our Unitarian World's Fair meetings were not farther advanced. It ought to be plainly stated that it has been a surprise and a disappointment to our people in Chicago, as well as the West generally, that the Council of the National Unitarian Conference have voted to hold its biennial meeting next year in Saratoga instead of throwing its strength into a great gathering at the World's Fair. It is believed that the Council will themselves see that they have made a mistake, and will yet rectify it. But there is no time to lose. With our small numbers, surely we are the last of all the denominations that should divide next year. All the strength, wisdom, and energy we have surely should be thrown into the Chicago meeting. It promises to be the most important opportunity to make ourselves and our thought known to the world ever offered to us in our history. If among the religious bodies and religious forces represented at Chicago next year, we drop virtually out of sight, as we must do if our main strength is to be diverted to Saratoga, it will be a disaster of the gravest kind.

Let it not be understood, however, that our Chicago committee has done nothing. It has done perhaps as much as it was possible to do under the circumstances. There is time yet to make our World's Fair Unitarian Congress a great event in our history. But can it be done in any other way than by a general waking up of our people throughout the whole country to the importance of the opportunity that is now before us, and by massing all our force in one place, and in one strong, well-planned, and thoroughly representative meeting or series of meetings? For further information on this subject see "Editorial Notes."

Cohasset, Mass.—The August number of the *Unitarian* reported the fiftieth anniversary sermon of Rev. Dr. Osgood, which was preached in the same church as his first sermon fifty years before, and from the same pulpit which he has occupied almost uninterruptedly for fifty years. On October 26 last was celebrated the fiftieth anniversary of Dr. Osgood's ordination. Bishop Huntington and Rev. Dr. Briggs, the only survivors among those who took part in the ordination of the young minister fifty years ago, were unable to be present, but sent their greeting by letter. Dr. A. P. Peabody, however, under whose preaching the venerable pastor sat before his ordination, was present, and spoke eloquently, with many interesting reminiscences of former days. Rev. Dr. E. E. Hale and Rev. Dr. J. T. G. Nichols, both classmates of Dr. Osgood, also spoke. The Plymouth and Bay Conference presented Dr. Osgood with a handsome silver cup as token of their affectionate esteem.

Exeter, N.H.—The fifth anniversary of the Young People's Church Guild was very interesting. President Barton, a Senior in the Phillips Exeter Academy, gave a brief history of the guild. Students have taken an active interest in it from the start. Since it was formed, the church membership has nearly doubled. The guild has done good missionary work at home and abroad. At present it clothes an Indian girl at the Montana School. Two Harvard students, former presidents of the guild, made addresses, Mr. Ralph H. Bowles and Mr. Winfred J. Dennison. Miss Kate L. Brown also spoke. This is the second time Miss Brown has been kind enough to visit us, greatly to the delight of our young people. The minister, Mr. Nickerson, was sick at the time of the anniversary; but the young people know how to conduct their own meetings.

Mr. W. J. Dennison said, in substance: It seems to me that religious duty may be defined in a single comprehensive command, "Love!" This is our duty to ourselves, not only religiously, but universally. It is our only duty,—to love ourselves, to love our fellows, to love our God. If we can do this, we can do our full duty, we can live the complete life.

And, then, the question arises, How shall we strive for this power of doing our duty, this power of loving? In the first place, we must read the great works of the master-lovers of the past, of God's messengers through all the ages, and we must embody the principles of those works in ourselves. Then we must reach out with our minds and hearts and put ourselves in contact with the master-lovers of the present, with those noble men whom we to-day revere as God-like men; and we must draw to ourselves the elements of their nobility and of their love. And we shall find that, by so doing, we do not rob them, but rather enrich them. They become nobler and more full of love for having shared with us. For love ever multiplies itself. There are two other ways of learning to love,—two ways so in-

terwoven that they may be termed one way; namely, to draw from our deeper selves and to reach to God. I have said these two are one. They are one. For God is in us all. We all know it. He speaks to us not only through his messengers in the past and in the present, but pre-eminently through ourselves. Through ourselves he commands us to love. If we would do our duty to ourselves, we must heed his voice. We must obey the tables of God's laws set in the hearts of each one of us, no two exactly alike, because no two hearts exactly alike, but all giving that one grand, comprehensive commandment, "Love!"

Mr. R. H. Bowles said: We should not trouble ourselves over questions about the nature of God and immortality. Our chief concern should be about our duties to society, and the best way to fulfil them. The prime object for each of us should be the development of a good character. While a man is predestined by the laws of inheritance to develop along certain well-marked lines, by far the greater part of his character is built up out of habits. Broadly speaking, a good man is a bundle of good habits, a bad man a bundle of bad habits. The acquiring of habits has, therefore, something really tragic in its significance for us. We must not forget that it is in our youth, while our character is plastic, that we mould it into a beautiful or an ugly form.

Gloucester, Mass.— Rev. L. Walter Mason was installed over the First Parish Unitarian Church of Gloucester on November 10. After the invocation by Rev. R. P. Hibbard, the Scripture reading by Rev. William H. Rider, and anthem, Rev. James De Normandie preached the sermon, taking for his subject "The Joy and Gladness of Life." Then followed the reading of the hymn by Rev. William F. Cook, pastor of the Methodist Episcopal Church. The installing prayer was by Rev. Samuel C. Beane, and the charge to the pastor by Rev. E. B. Willson. After a fitting right hand of fellowship from Rev. George C. Cressey, and a wise and impressive address to the people, the service closed by the benediction from the new pastor.

Harvard, Mass.—The ordination of Benjamin A. Goodridge as minister of the First Parish took place on the afternoon of Wednesday, October 26. It was a dull day succeeding many bright ones, but there was nothing dull about the service. Rev. George E. Littlefield of Ayer read the Scripture, and the opening prayer was by Rev. G. M. Bartol of Lancaster. The sermon by Mr. Cuckson was eloquent and impressive. Prof. Henry H. Barber contributed a hymn for the occasion. Rev. S. B. Flagg gave the prayer of ordination. Rev. A. S. Garver offered the new minister excellent advice, and probably did not make him feel so crushed with the responsibilities of his position as to render impossible the *cheerfulness* which he so earnestly recommended. Rev. George S. Ball of Upton gave warm words of welcome to the ministry and a cordial hand-shake, both straight from the heart; and Rev. J. C. Duncan of Clinton stirred the people to purposes of greater religious and social activity by a pungent address, full of vigorous common sense.

Hyde Park, Mass.—Our society here is growing very steadily under the pastorate of Rev. E. Q. S. Osgood. The Unity Club of seventy members issues an attractive programme of very varied interest, including social teas, musicals, dramatics, stories, travels, historical subjects, etc. The "Emerson Study Class," a circle of fifteen members, has an elaborate outline of literary work laid out. Mr. Osgood has had a little statement of belief printed for free distribution.

Kalamazoo, Mich.— The First Church "Calendar" for November shows the spirit and activity of Rev. Caroline J. Bartlett, who, as pastor of this society, is doing splendid work. The church is open for service and sermon both morning and evening every Sunday. Thursday of every week the pastor conducts a teachers' class and an open devotional conference. The monthly social and the Women's Society meeting on alternate Wednesday afternoons are features of interest in the society.

Luverne, Minn.—Rev. M. W. Chunn, who has recently resigned his pulpit in the orthodox Congregational body, was installed pastor of Unity Church here November 11. Rev. T. B. Forbush preached the sermon. Rev. S. M. Crothers, Rev. E. T. Wilkes, Rev. A. H. Grant, took part in the sevices. On the evening of the same day Rev. Mr. Chunn was also installed pastor of the Unitarian church in Rock Rapids, Ia.

Medfield, Mass.—The First Parish here, one of the oldest in the country, being organized 1651, has extended an earnest call to Rev. John A. Savage of Belfast, Me.

Melrose, Mass.—Rev. Thomas W. Brown and family of Melrose were tendered by the Unitarian parish of that place a very delightful reception in the beautiful parlors of the church on the 28th of October. The occasion was largely attended, and was marked by the usual attractive features of such gatherings. Tasteful decorations of fine plants and flowers, together with excellent musical selections, added to the charms of the hours thus passed together by pastor and people. Bountiful refreshments were also served at the close.

Middleboro, Mass.—Rev. W. C. Litchfield, after a pastorate of more than six

years at Gardner, has removed to Middleboro, and will be installed pastor of Unity Church in the early part of December.

North Dakota.—Rev. Helen G. Putnam sends us an interesting letter, from which we quote the following: "At the invitation of Rev. D. R. Tomlin, the orthodox Congregational minister, a union service was held at Bowdle. It was a red-letter evening to the town,—counted the best service ever held. The church was *full*, and those attending expressed the hope that there might be more such in the same place.

"Rev. D. R. Tomlin set the fashion, and the following Sunday the Methodist presiding elder invited me to assist in *his* services. At my mid-week service a lady who had said she 'never could go to hear Miss Putnam preach' was my organist. All three incidents, occurring in one week, were very gratifying to the four avowed Unitarian families of the town. They may well feel that the leaven of liberal thought is working rapidly in the town. As those two ministers are to be the regular ones this winter, there is no special danger of any set-back.

—"At Sioux Falls, So. Dak., on November 9 and 10, the Minnesota Unitarian Conference held its annual meeting.

—"Friday afternoon, November 11, at Luverne, Minn., was held the installation service for Rev. Mark W. Chunn, who takes the place of Mrs. E. T. Wilkes. Her health requires absolute rest on her part for a while; but her zeal for the cause will not allow her to remain quiet long.

"The ministers taking part in the service were: Rev. T. B. Forbush, sermon and prayer; Rev. S. M. Crothers, charge to the pastor; Rev. E. T. Wilkes, right hand of fellowship; Rev. A. H. Grant, charge to the people; Rev. H. G. Putnam, invocation and Scripture reading.

"As Mr. Chunn also takes charge of the society at Rock Rapids, Ia., another service was held there Friday evening: sermon and prayer, Rev. S. M. Crothers; address of welcome, Rev. E. T. Wilkes; charge to the People, Rev. T. B. Forbush; invocation and reading, Rev. H. G. Putnam.

"The society at Rock Rapids, especially the ladies who have labored so persistently, are very happy in their prospects for future growth and development. They had a sale for the benefit of the church on Thanksgiving Day.

—"On Thanksgiving Day, November 24, the first Unitarian Church of North Dakota was dedicated. It is at Fargo, and has grown under the ministrations of Rev. William Ballou during the past three years."

Northfield, Mass.—Rev. George F. Piper has accepted a call to the First Unitarian Church of this place, succeeding Rev. S. R. Free, who has gone to Chattanooga, Tenn.

Pittsfield, Mass.—Sunday, October 23, our pastor exchanged with Mr. Lane of Athol, who gave us a good sermon. A stereopticon exhibition, showing numerous views on a trip around the world, was given for the benefit of the church on Monday evening, October 31. Mr. Horst holds services every Sunday evening in Great Barrington, twenty-six miles south of Pittsfield. As there is no Unitarian church within fifty miles of here, and this in Massachusetts!—there ought to be room for a second church in Berkshire County. November 9 Mr. Horst preached in the Universalist church in Cheshire. November 13 our Sunday-school started a piano fund. Friends of the church are invited to help on this enterprise. The Sunday-school also offers for sale through its superintendent, Rev. Mr. Horst, two autographs of William C. Bryant. These were given toward this fund by Mrs. Taylor of Great Barrington, in whose house Mr. Bryant lived for a number of years.

Plainfield, N.J.—The *Daily Press* of this city prints in full an admirable sermon by Rev. Hobart Clark, giving a very clear statement of the modern Unitarian belief as regards the Bible.

Plymouth, Mass.—The old historic church, whose society was organized in 1620, was burned to the ground on the night of November 22. Extensive alterations and repairs were being made in the interior, at a cost of between $2,000 and $3,000, and the fire probably started from an over-heated furnace used for drying the mason work. The building was erected in 1831. In the belfry hung the town bell cast by Paul Revere in 1801, and used for all important occasions as well as the curfew, as in ancient times. The building was 71 by 60 on the ground, 36 feet from floor to ceiling, and had a square tower 87 feet high on the front, with octagonal pillars surmounted by ornamental pinnacles on the corners. The society traces its origin to the original Pilgrim Church founded in 1620. All papers and record books, as well as the portraits of the former ministers of the society, were fortunately saved. The church was insured for $10,000.

Randolph, Mass.—It is with the utmost regret that the Unitarian society here has been compelled to accept the resignation of its pastor, Rev. Clarence Fowler, owing to his serious ill health. Mr. Fowler has endeared himself to the whole parish, which has grown and prospered under his devoted care.

Redlands, Cal.—The services conducted here on Sunday afternoons by Rev. A. J. Wells are well liked, and the new church seems to be flourishing. The series of discourses upon "Evolution" are attracting great attention, and most of the men in the

professions and many of the prominent business men are attending the services. Early in December the Southern California Conference of Liberal Churches will meet here, and an attractive programme is being prepared.

Roslindale, Mass.—The society continues to prosper. A series of illustrated talks on "Palestine and Egypt" have attracted much attention, and filled the hall to overflowing every Sunday evening. The stone-work of the church progresses. The corner-stone was laid November 28, on which occasion prominent Boston ministers took part. The building fund increases slowly, as all the different branches of church work add their contributions.

Salem, Mass.—The East Church, which has been without a settled pastor for two or three years, has now shown an earnest and decided purpose to renew itself in power and activity, and to this end has installed Rev. Edward D. Towle, recently of Atlanta, Ga., as its minister. The installation service took place November 11, Rev. E. A. Horton preaching the sermon. The order of service was a departure from all the usual forms, as there was no charge to the minister, no right hand of fellowship extended by the conference into which the new minister enters, and no address to the people. A very beautiful installing prayer was offered by Rev. E. B. Willson, and the mayor of Salem welcomed Mr. Towle to the city. The East Church has the finest site in the city, facing the beautiful Washington Square, with its celebrated elm-trees. Its church edifice is an exceedingly handsome building of brick and stone, and has recently been most tastefully redecorated. Many of the oldest of old Salem's many distinguished families reside in the immediate neighborhood. There seems every reason to hope that this society, with its vigorous equipment, will materially advance the progress of Unitarianism in Salem.

San Bernardino, Cal.—The Unitarian church in this place continues to grow, and at present the minister, Rev. A. J. Wells, is giving a very interesting series of sermons on "Evolution." A Sunday-school is being organized, with W. S. Devol as superintendent, and starts with an attendance of thirty odd. The Southern California Unitarian Conference, recently organized at Santa Ana, will hold a session here early in December.

San Francisco, Cal.—The First Unitarian Church: During the absence of Rev. Dr. Stebbins in the East the pulpit has been supplied by Rev. Messrs. T. Van Ness of San Francisco, Payne of Berkeley, Dodson of Alameda, and, for the last Sundays of November, C. W. Wendte of Oakland.

—Rabbi Voorsanger of the Temple Emanuel is giving a course of eight lectures on "Hebrew Poetry and Literature" for classes connected with the Channing Auxiliary.

The ladies of the Society for Christian Work are making preparations for a bazaar and lunch to be held in the first week of December.

Mr. Van Ness has just returned from a visit to Washington and Oregon. The Sunday-school connected with this church is in a healthy condition, as a steady attendance and interest in the work show.

Sharpsville, Pa.—The *Advertiser* of this place prints in full a masterly sermon by Prof. Barber of Meadville on "The Homestead Riots and Other Recent Labor Troubles, and the Lessons which they teach."

Sioux Falls, So. Dak.—The semi-annual meeting of the Minnesota Conference was held here November 9 and 10. A most enjoyable programme was carried out, as follows: Wednesday, November 9: address of welcome, Rev. A. H. Grant of Sioux Falls; sermon, Rev. M. A. Safford of Sioux City. Thursday, November 10: devotional meeting, led by Rev. F. L. Hosmer of Chicago; business meeting; paper, "The Freedom of our Faith," Rev. F. E. Matlock of Madison; discussion, "What is the Minister to preach?" opened by Rev. E. T. Wilkes of Sioux Falls; paper, "The Work of Ernest Renan," Rev. F. C. Southworth of Duluth; paper, "The Unchurched," Rev. H. G. Putnam of Jamestown; sermon, Rev. S. M. Crothers of St. Paul; church supper and reception to delegates; platform meeting (addresses by Rev. T. B. Forbush of Chicago, Rev. M. W. Chunn of Luverne, Rev. Kristofer Janson of Minneapolis, and Rev. F. L. Hosmer of Chicago).

St. Louis, Mo.—Church of the Messiah: The St. Louis Unitarian Club met on the 15th with seventy members and lady guests present. After dinner a paper was presented by Mr. W. J. Gilbert of Unity Church on "Book-making, Ancient and Modern." Mr. Gilbert illustrated his remarks by selections from his large and valuable collection of rare and notable books. The evening was most pleasant, and the novel entertainment offered by Mr. Gilbert received a vote of thanks.

The Mission House, freed from its ten weeks' scourge of scarlet fever, is again open for usual activities; and the sewing and Sunday-schools will resume their sessions soon. The record of the disease is twenty-six cases and three deaths.

The November meeting of the Eliot Society on the 17th was a victim to peculiarly bad and stormy weather. Twenty members attended to the work presented for consideration. The society accepted with regret and many thanks for faithfulness the resignation of Mrs. J. E. McKeighan, presi-

dent. Mrs. C. H. Krum was elected to the vacancy.

The congregation is making a trial of a printed monthly calendar as a substitute for pulpit notices.

The local militia, of which our pastor, Rev. John Snyder, is chaplain, will join with the congregation in Thanksgiving Day services.

The family of the president of our board of trustees, Mr. Hugh McKittrick, has lost by death its eldest daughter, Mrs. Martha McKittrick Stribling, who died on the 6th of November after a painful illness. Mrs. Stribling's husband and two young children suffer with her father's family, as do also a large circle of relatives and friends.

A delegation of twenty from the Church of the Messiah attended the installation services of Rev. W. M. Backus as minister to the society at Alton on November 18. Mr. Forbush, Mr. Hosmer, Mr. Pratt, Mr. Learned, and Dr. Snyder assisted in the very interesting and impressive service.

The Junior Eliot Society is conducting a series of entertainments in the interest of the piano fund, which fund is being rapidly completed. A candy-pulling for the Sunday-school took place on the 25th of November.

Sturgis, Mich.—The Free Church of Sturgis, Mich., where the regular Sunday services of the Unitarian society have hitherto been held, is at present undergoing repairs. Extensive alterations and improvements are in progress within, the house having been recently painted on the outside and a new steel roof put on. The rostrum has been taken down, and is to be replaced by one of more modern construction, as in many church buildings the speaker's voice is measurably lost in the space above the heads of the audience, owing to the platform being too high. This is to be remedied. By the kind invitation of the proprietor of the Elliott House, the meetings will be held in the spacious parlors of that hotel until the church is fit for occupancy, which may be five weeks.

A considerable time ago the following named ladies and gentlemen were elected a board of trustees: Messrs. H. L. Anthony, M. E. Aulsbrook, C. B. Buck, Mrs. Mary Peck, and Mrs. Jay Wait. These five trustees have elected Thomas Harding collector.

The Sunday-school meets immediately after morning service. Mrs. Buckley is the indefatigable conductor, a genuine children's friend.

The criticism of outsiders that "Unitarians, though a nice, intellectual people, are by no means religious, quite scientific, but not spiritual," received a cold douche recently when Mr. Buckley, the pastor, preached on "The External Forms and Internal Realities of Religion."

Templeton, Mass.—Rev. N. Seaver, Jr., has resigned his pulpit in Templeton, after six years' settlement, to accept a call to the church in Millbury, and will assume his new charge December 1.

Waltham, Mass.—Rev. Edward J. Young, D.D., has resigned his charge, and received a testimonial signed by nearly all his parishioners, expressing their kindest regards and enclosing a very liberal gift.

JOTTINGS.

The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best.—*George Eliot.*

There is a faith that is born of love. He that in a flower or a child or in the great soul of Jesus or in his own spirit has come in contact with God, so that a love for him has filled his nature, he believes indeed! *C. C. Everett.*

A correspondent writes: "In these days, when the name of Whittier is so admiringly and so authoritatively before the public, I think you may like to give your readers his tobacco 'testimony.' Years ago he wrote, and always lived up to it: 'I feel a great interest in any effort to check the pernicious habit of tobacco-using. It is not only a nuisance, but a moral and physical evil and a shame to our boasted civilization.'"

Baron Hirsch, the Hebrew philanthropist, is expected to make a visit in Philadelphia next summer, when he comes to this country to attend the World's Fair. The amount of money he has already invested in North and South America in benevolence is about $10,000,000.

"Tennyson's knowledge of nature—nature in every aspect—was very great," writes Mr. Theodore Watts, in the *Athenæum.* "His passion for 'star-gazing' has often been commented upon by readers of his poetry. Since Dante no poet in any land has so loved the stars. He had an equal delight in watching the lightning; and I remember being at Aldworth once during a thunder-storm, when I was alarmed at the temerity with which he persisted, in spite of all remonstrances, in gazing at the blinding lightning. For moonlight effects I had a passion equally strong; and it is especially pathetic to those who know this to remember that he passed away in the light he so loved, in a room where there was no artificial light, nothing to quicken the darkness but the light of the full moon (which somehow seems to shine more brightly at Aldworth than anywhere else in England), and that on the face of the poet, as he passed away, fell that radiance in which he so loved to bathe it when alive."

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